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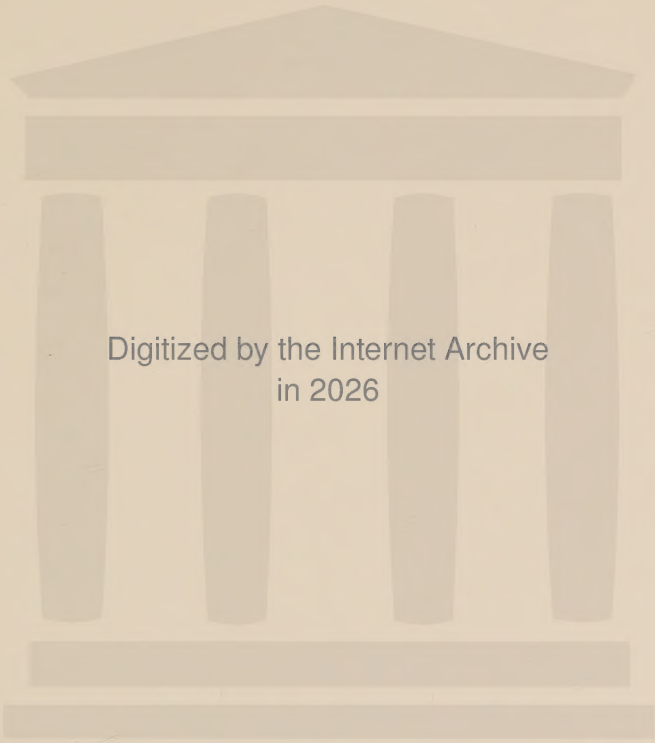
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TESTIMONIES

OF THE

Life, Character, Revelations and Doctrines

OF

MOTHER ANN LEE,

AND

THE ELDERS WITH HER,

Through whom the Word of Eternal Life was opened in this day,

OF

CHRIST'S SECOND APPEARING,

Collected from Living Witnesses,

IN UNION WITH THE CHURCH.

THE LORD HATH CREATED A NEW THING IN THE EARTH. A WOMAN SHALL COMPASS A MAN. —*Jeremiah.*

SECOND EDITION.

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PREFACE.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us.—*1st John, 1st, 3rd.*

Having been eye and ear witnesses of all that our blessed Mother and the first Elders have done and taught among us, from the time they first opened the Gospel in America, till they left this world, it seems good to us, in answer to the request of our beloved Brethren and Sisters, who have never seen those blessed Ministers of Christ, in the body, to make a faithful record of those precepts and examples, and other cotemporary events, which most eminently manifest their real characters.

The work of God, in the dispensations of His grace to a lost world, being contrary to all the desires and inclinations of an evil nature, is, of course, always manifested in a way contrary to all the calculations and expectations of the natural man.

In consequence of these miscalculations and erroneous anticipations natural men always overlook the work of God; and, while it appears in the world, and is seen, felt and known, of those who are in it, it is quite out of sight of those who presumptuously undertake to lay out the way of God according to their own corrupt inclinations. Hence

it is that so much has been, and still continues to be said, and reported abroad in the world, to vilify and calumniate the characters of the *First Witnesses*, and especially that of Mother Ann Lee, notwithstanding the incontestible evidences in their favor, so clearly manifested in the good fruits which they have brought forth. And, though knowledge increases in the land, yet, those who continue to do wickedly, do not, will not understand!

Therefore, it is not for such that we record these things; for, like pearls of inestimable value, they ought not, and must not, be trampled under feet; but, for the benefit of those who have honestly and faithfully confessed and forsaken their sins, and have set out, once for all, to follow Christ in the regeneration, for their sakes, we feel a peculiar satisfaction and blessing, in recording some of those precious gifts of God through which we are taught and led in the way of life and salvation.

Every honest upright soul, in perusing these testimonies, will readily perceive they are no cunningly devised fables; but, that the spirit of eternal truth is clearly manifested in them, and that they witness, beyond all controversy, the reality of those things in which they, themselves, have already been instructed, and, by experience, found reliable.

These testimonies have been given by those who were eye and ear witnesses of what they contain. By a suitable arrangement of the testimonies of many individuals, we have been enabled to give short sketches of the lives, characters, and manners of Mother Ann Lee, and the two principal Elders with her, viz.: Father William Lee, and Father James Whittaker; with some of their expe-

rience and sufferings in England, as related by themselves, and those who came with them; the plainness and clearness of their testimony, and the mighty power of God which attended it; their principal struggles and persevering fortitude through many sufferings, and much opposition to plant the Gospel, and establish the foundation of Christ's Kingdom in this land; their great manifestation of God; their prophecies, visions and revelations; their labors in word and doctrine, together with the remarkable power and gifts of the Holy Spirit revealed among the people, through their ministration.

It is now many years since Mother Ann, and those who came from England with her, left the body; and those who were eye and ear witnesses of these things, have also followed them to the land of souls.

We, therefore, feel it a duty to record these things, being fully persuaded that God requires it of us, that those who come after us may know and understand more fully, concerning the truth of those things wherein they may be instructed.

All who, at this day, have seen the branches flourish, may thereby be assured that the root is holy; but this assurance will doubtless be greatly strengthened by a careful perusal of these testimonies.

Herein may be seen, as in a mirror, the lives, examples and sufferings, the precepts, doctrines and spiritual gifts, and Divine manifestations of our ever blessed Parents in the Gospel, by which it will readily be perceived that we have received the Gospel, not by precept only, but by example also.

It cannot be expected that every transaction of the lives and ministry of the First Witnesses should be particularly stated; nor is it necessary; but, enough is herein written, to prove to all faithful Believers, that Christ did, verily, make a Second Appearance in Ann Lee; that she was chosen, a Witness of God, to usher in a new dispensation of the Gospel; to rend the veil of the flesh, which separates the soul from God; to enter into the Holy of Holies, and become the first spiritual Mother, of all the Children of the Resurrection. That the Elders with her were true and faithful Ministers of the Gospel; and, that, through their labors and sufferings with Mother Ann, the testimony of eternal life has been revealed and confirmed unto us; that a foundation has thereby been laid for the salvation and redemption of lost man; that the spiritual Zion now established on the Earth, with all its order, harmony and beauty, first originated from these faithful Witnesses; and that this will prove a decisive work, which, in its progress, in this, and in the spirit world, will eventuate in a final settlement with all the souls of men, as it is written:

"Behold I come quickly, and My reward is with Me, to give to every man according as his" (own) "works shall be."

The names of individuals who have given particular testimonies, are generally inserted at the end of the article given; or, where their names are particularly mentioned, at the beginning of such articles, then, their initials only are placed at the end; but, where the article given relates particularly to the person who gave it, then the name, being given in the beginning of the article, is omitted at the end.

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TESTIMONIES

OF

MOTHER ANN LEE,

AND THE ELDERS WITH HER.

CHAPTER I.

INTRODUCTION, BIRTH, PARENTAGE, RELIGIOUS EXERCISES AND SUFFERINGS OF ANN LEE; HER REVELATION AND TESTIMONY, VOYAGE TO AMERICA, &C.

God, in His all wise providence, had laid the foundation of man's redemption in Judea, among the Jews, who were called his Chosen People. It was there the *First Born* in the *New Creation*, who was to be the Saviour of the world, was first revealed. There he fulfilled his ministry in his earthly tabernacle, and drank the full cup of his sufferings on earth; and from thence he ascended to His Father, that the way might be prepared for his Second Coming, in the female part of his manhood, for the travel of souls in the regeneration. And when the time was fully come, according to the appointment of God, Christ was again revealed, not in Judea, to the Jews, nor in the person of a male; but in England, to a Gentile nation, and in the person of a female.

This extraordinary female, whom, her followers believe God had chosen, and in whom Christ did visibly make his second appearance, was Ann Lee.* She was born in the year 1736, in the town of Manchester, in England. Her father's name was John Lee; by trade a blacksmith; she had five brothers, viz.— Joseph, James, Daniel, William and George, and two sisters, Mary and Nancy. Her father, though poor, was respectable in character, moral in principle, honest and punctual in his dealings, and industrious in business. Her mother was counted a strictly religious, and very pious woman.

3. Their children, as was then common with poor people, in manufacturing towns, were taught to work, instead of being sent to school. By this means Ann acquired a habit of industry, but was very illiterate, so that she could neither read, nor write. She was employed, during her childhood and youth in a cotton factory, in preparing cotton for the looms, and in cutting velvet. It has been said that she was also employed as a cutter of hatter's fur, but this was probably afterward.

4. From her childhood she was the subject of religious impressions and divine manifestations. She had great light and conviction concerning the sinfulness and depravity of human nature, and especially concerning the lusts of the flesh, which she often made known to her parents, entreating them for that counsel and protection by which she might be kept from sin.

5. It is remarkable, that, in early youth, she had a great abhorrence of the fleshly cohabitation of the sexes, and so great was her sense of its impurity, that she often admonished her mother against it, which, coming to her father's ears, he threatened, and actually attempted to whip her; upon which she threw herself into her mother's arms, and

* It was the *Christ*, NOT *Jesus*, who should make a *Second Appearance.*

clung around her to escape his strokes. In this we may see an early and significant manifestation of the testimony she was destined to bear, and the sufferings she was destined to pass through in consequence of her testimony.

6. But not having then attained to that knowledge of God which she so early desired, nor having any one to strengthen and assist her in withstanding the powerful examples and practices of a lost world, and the ensnaring temptations of a fallen nature, she grew up in the same fallen nature, and was married to Abraham Stanley, who was a blacksmith by trade, and lived with her, at her father's house, while she remained in England;— by him she had four children, who all died in infancy.

7. During this period of her cohabitation with her husband she fell under great exercise of mind, and, for a season, passed through excessive tribulation and sufferings of soul; without any mortal guide to instruct and lead her in the way of truth, till she became acquainted with James and Jane Wardley. She became a subject of the work of God under their ministration, and united herself to that society in the month of September, 1758, being then about twenty-two years of age.

8. As these people had been favored with a greater degree of divine light, and a more clear and pointed testimony against sin than had hitherto been made manifest, Ann readily embraced their testimony. And, as their light had led them to the open confession of every known sin, and to the taking up of a full and final cross against all evil in their knowledge, they were thereby endowed with great power of God over sin, by which means Ann found a good degree of that protection which she had so long desired, and so earnestly sought after. And, by her faithful obedience to the instruction of her Leaders, she attained to the full knowledge and experience in spiritual things which they had found.

9. But Ann was destined to still deeper sufferings, in order to prepare her for a far greater work, and therefore could not rest satisfied with what she had already attained. In watchings, fastings, tears and incessant cries to God, she labored, day and night, for deliverance from the very nature of sin. And under the most severe tribulation of mind, and the most violent temptations and buffetings of the enemy, she was often in such extreme agony of soul as caused the blood to perspire through the pores of her skin. Well might her sufferings and trials be compared to those of the Lord Jesus, when he was in the wilderness, tempted of the devil.

10. As she was ordained of God, as her followers believe, to be the first Mother of all souls in the regeneration, she had, not only to labor and travel for her own redemption, through scenes of tribulation, and to set the example of righteousness, and mark out the line of self-denial and the cross for her followers, but also to see and feel the full depth of man's loss, and the pain and judgment which every description of lost souls were under.

11. Hence she was destined to pass through inexpressible sufferings for their redemption. Sometimes for whole nights together, her cries, screeches and groans were such as to fill every soul around her with fear and trembling, and could be compared to nothing but the horrors and agonies of souls under sufferings for the violation of the laws of God, whose awful states were laid upon her, and whose various agonies she was, by turns, made to feel.

12. By such deep mortification and sufferings, her flesh wasted away till she became like a mere skeleton. Elder John Hocknell, who had been a member of the society under James and Jane Wardley, and was well acquainted with Mother Ann through all her sufferings, testified that he had known her to be under such power and operations of God, attended with such severe sufferings, for six weeks together,

that her earthly tabernacle was so reduced that she was as weak as an infant; and was fed and supported by others, but utterly incapable of helping herself; though naturally of a sound and strong constitution, and invincible fortitude of mind.

13. Though Ann was wrought upon in this manner, more or less, for the space of nine years, yet she had intervals of releasement, and was, at times, filled with visions and revelations of God. By this means the way of God, and the nature of His work, gradually opened upon her mind, with increasing light and understanding. At length, about the year 1770, after a scene of deep tribulation, and the most excessive sufferings and cries to God, she received a full revelation of the root and foundation of human depravity, and of the very transgression of the first man and woman in the garden of Eden. Then, she clearly saw whence and wherein all mankind were lost and separated from God, and the only possible way of recovery.

14. By the immediate revelation of God, she henceforth bore an open testimony against the lustful gratifications of the flesh, as the source and foundation of human corruption. Her testimony was delivered with such power of God and accompanied with the word of prophecy in such a marvelous and searching manner, that it entered into the very secrets of the heart; by which means the most hidden abominations were brought to light! She testified in the most plain and pointed manner, that no soul could follow Christ in the regeneration, while living in the works of natural generation, and wallowing in their lusts.

15. The light and power of God revealed in Ann, and through her revealed to those who received her testimony, had such sensible effect in giving them power over all sin, and filling them with visions, revelations, and gifts of God, that she was received and acknowledged as the first spiritual

Mother in Christ, and the second heir of the *Covenant of Life* in the *New Creation*. Hence she received the title of Mother; and hence those who received and obeyed her testimony found a great increase in the power and gifts of God; while those who rejected it lost all their former light and power, and fell back into a state of darkness, and into the common course of the world.

16. The piercing and heart searching power of Mother's testimony against sin, together with the powerful operations of the spirit of God which prevailed in the meetings of her little family through her ministration, stirred up the rage and enmity of professor and profane, of almost every class and description, to such a degree, that, by formal opposition and tumultuous mobs, open persecution and secret malice, her very life and existence seemed in continual jeopardy. She was often shamefully and cruelly abused, and a number of times imprisoned. But, her testimony continued to grow and increase in the hearts of Believers in England, till, by the special revelation of God, she embarked for America.

17. On the 19th of May, 1774, she sailed from Liverpool, in company with her husband (who then professed the same faith), her brother,— William Lee, James Whittaker, John Hocknell, Richard Hocknell,— son of John Hocknell, James Shepherd, Mary Partington, and Nancy Lee — a niece of Mother Ann. After enduring the storms and dangers of the sea, in an old leaky vessel, in which they came very near being shipwrecked, they all arrived safely in New York, on the 6th of August following.

18. After their arrival in New York, Mother Ann obtained lodgings at the house of one "Smith" in Queen street, by whom Abraham — her husband, was employed as a journeyman, in the blacksmith business. Mother employed herself in washing and ironing, for her living, and, by her meekness, humility and amiable deportment, she gained the love

and esteem of the woman of the house, by whom she was treated with great kindness. From this woman Mother afterward received offers, which, considered in a temporal view, were both honorable and advantageous, but which she declined, as being incompatible with the gift and calling of God to her; and chose rather to endure poverty and sufferings, than to turn aside from her duty to God, for the sake of any temporal advantages.

19. John Hocknell, soon after their arrival, went up the river, and purchased a place at Niskayuna, near Albany, for their future residence. He then returned to New York, and soon after, sailed for England, in order to settle his affairs, and bring out his family. The remainder of the company were scattered, seeking their livelihood, by their hand labor, wherever they could find employment. Most of them went up the river, and remained in, and about Albany. William Lee, being a blacksmith by trade, was employed in that business at Albany, by one Fairchild. James Whittaker was, by occupation, a weaver, and found employment in that business.

20. During John Hocknell's absence to England, Mother Ann went several times up the river, and visited the Believers in and about Albany, and was occasionally visited by some of them, but still continued her residence in New York. On the 25th of December, 1775, John, and his family, arrived at Philadelphia, and proceeded to New York by land, where they found Mother Ann, and soon after moved up to Niskayuna,— now Watervliet. In the spring following, Mother left New York, and came up the river, and joined the rest of the society

CHAPTER II.

MOTHER ANN'S EXPERIENCE AND SUFFERINGS IN AMERICA PREVIOUS TO THE OPENING OF HER GOSPEL TESTIMONY.

After Mother Ann and her little family arrived in this country, they passed through many scenes of difficulty of a temporal nature. Being in a strange land, without any means of subsistence, excepting the daily labor of their own hands; the inhabitants of the land being utter strangers to them, and their religion, their faith forbade their courting the friendship of the world; and Mother chose rather to rely upon the mercy of God, than to solicit their charity, or even to accept the offers of those worldly advantages which were several times made to her. Thus their poverty, and privation of worldly comforts, for several years, occasioned them many severe trials.

2. During Mother Ann's residence in New York, Abraham — her husband, was visited with severe sickness; to nurse and take care of him in this sickness, required her whole time and labor. This duty Mother performed with the utmost care and attention. Their earnings now ceased, and they were reduced to extreme poverty.

3. Abraham at length recovered, so as to be able to walk the streets, and, by associating with the wicked, he soon lost all sense of the gospel, and began, in a very ungodly manner, to oppose Mother's faith, and finally refused to do any thing for her, unless she would live in the flesh with him, and bear children. This proposition Mother utterly and positively rejected, which caused a final separation between her and Abraham Stanley.

4. Mother Ann was evidently destined to drink deeply of the cup of affliction and sufferings, before her testimony

could be opened and received in America. Her labor and travel of soul for the opening of the gospel was often so great as to banish all other concerns. Hence, poverty, privation and hunger, were her frequent companions; and hence, she was often left destitute of all earthly friends.

5. At one particular time she was reduced to such necessity, that her only shelter from the inclemency of the winter was a small uncomfortable room, without bed or bedding, or any other furniture than a cold stone for a seat, and her only morsel was a cruise of vinegar, and, as she herself afterward testified, she sat down upon the stone, without any fire, sipped her vinegar and wept.

6. But these things felt very small to Mother Ann, in comparison to the vast weight of sufferings which she had to bear, in her spiritual travel, for the opening of the gospel to a lost world, which she knew could not possibly be saved, but through those very sufferings which she endured.

7. After passing through many trying scenes, Mother Ann, and those who stood faithful with her, were finally gathered and settled at Niskayuna, where they began to prepare the way, through additional sufferings and difficulties, for the opening of the gospel. But, so boundless was Mother's love for the work of God, and so great her feeling for the salvation of man, that her soul never flinched from sufferings, at any time; yet, in her extreme agony she would often cry out, "O that all things would cry to God for me!"

8. At other times, and especially after a scene of deep sorrow of soul, she was surrounded with visions of angels and heavenly hosts; and the revelations of God, concerning the opening of the gospel, which was near at hand, filled her soul with joy and comfort, and her mouth with songs.

9. In one of those scenes of sufferings which came upon her after she had taken up her residence at Watervliet, she was standing by a small creek, which ran near the house

where she then lived, she cried out, in her anguish, and said, "O that the fishes of the sea and fowls of the air, and all things that have life and breath, yea, all the trees of the forest, and grass of the fields, would pray to God for me!" These words were accompanied with such a flow of tears, and heartfelt agony, as melted the hearts of those with her.

10. Soon after this, Mother Ann received a great gift of rejoicing, attended with much trembling and shaking, and great prophecies of God, and said, "God is about to raise up a people here in America, who will serve Him and honor the gospel."

11. Those who came to America with Mother Ann, had great expectations that the gospel would soon open in this country, and that many would soon believe and obey her testimony. But, after waiting several years, without the addition of a single soul to the faith, they were all, excepting Mother, brought into great trials and doubts respecting the opening of the gospel.

12. But Mother Ann always maintained her confidence in the promise of God; and often spoke to strengthen and encourage them to have patience, and wait till the time appointed. She would often say, "O my dear children, hold fast, and be not discouraged. God has not sent us into this land in vain, but He has sent us to bring the gospel to this nation, who are deeply lost in sin; and there are great numbers who will embrace it, and the time draws nigh."

13. On one of these occasions, which happened in the year 1779, the family was in great tribulation; feeling themselves, as it were, alone in the world, they were ready to conclude that they must keep the way of God for themselves, and end their days without any further opening of the gospel to other souls. While they were laboring under these feelings, Mother Ann came out and led them into the forest west of their dwelling, where, by the ministration of the

power and gifts of God, through Mother, they had a very joyful meeting, and praised God in songs and dances.

14. Elder William Lee then asked Mother, "Do you believe the gospel will ever open to the world?" Mother replied, "Yea, brother William, I certainly know it will, and the time is near at hand when they will come like doves." William replied, "Mother, you have often told us so, but it does not come yet." Mother said, "Be patient, be patient, O my dear children, for I can see great numbers coming now, and you will soon see them coming in great numbers."

15. The family having by this time, through their indefatigable zeal and industry, improved their lands, and increased their temporal circumstances, so as to enjoy a comfortable living, Mother gave orders to lay up stores of provisions, which they did in great plenty. Some of the family inquired what was to be done with all this provision, seeing they were so retired, and shut out from the world, and had so little prospect of any company to help consume it?" Mother replied, "We shall have company enough before another year comes about, to consume it all."

16. The winter following, among many other similar visions and revelations which Mother occasionally opened to her little family, she said, "I see great numbers of people come and believe the gospel; I see great men come and bow down their heads and confess their sins." Thus, by visions, revelations, and other gifts of God, through Mother, they were strengthened and encouraged from time to time, to wait, with patience, God's appointed time.

17. Early in the following spring, 1780, the way being fully prepared, all those visions and revelations began to be fulfilled; the trumpet of the everlasting gospel began to sound, and many flocked to Niskayuna, from various quarters, to inquire what they should do to be saved; and thus the long expectations of Mother's little Church, were fully realized.

CHAPTER III.

FIRST INTERVIEWS OF THE PEOPLE IN AMERICA WITH MOTHER ANN AND THE ELDERS WITH HER; SOME OF THE QUESTIONS AND ANSWERS THAT PASSED BETWEEN THEM.

While Mother Ann and her little family were laboring in the wilderness of Niskayuna, and preparing themselves for the opening of the gospel, they were little noticed or known, even by the neighboring inhabitants. But, in the spring of the year 1780, God, in His providence, opened the way for that great and mighty work which they had long been waiting to see, and which, shortly after, filled the whole neighboring country with anxiety and alarm.

2. The first intelligence concerning this little Church of Christ was received by the inhabitants of New Lebanon, and its vicinity, in the month of March. Inquiries were soon after made, and people began to visit this little Church from different places, particularly from New Lebanon. When they came to see Mother, and the Elders with her, they were filled with wonder and admiration, at the great power, and operations of the spirit which they were under, and the clear and pointed plainness of their testimony against all sin, and every evil work.

3. The gifts and operations of the Holy Ghost were evident among them. Shaking, trembling, speaking in unknown tongues, prophesying and singing melodious songs, were gifts with which they seemed continually to be filled; with many other signs and operations which showed the mighty power of God, and pointed out the particular sins and abominations which those who came to see them had committed. Even the very thoughts of the heart were plainly and particularly pointed out, insomuch that many

feared and trembled in their presence, while others ran to get out of the way, lest their sins should be told them.

4. Many inquiries were made concerning their religion and doctrines, of which the following is a short specimen. The people inquired of Mother Ann and the Elders, the cause of their maintaining such a singular faith and manner of life? They replied that they had been laboring, for years, in the work of the regeneration, and had actually risen with Christ, and did travel with him in the resurrection; and related considerable of their experience.

5. The people then said, "If you have attained to that of God which we have not, we should be glad to share with you, for we want to find the best way to be saved." They answered, "If you are ever saved by Christ, it must be by walking as he walked. And if you have committed sins you must confess them to those witnesses in whom Christ has taken up his abode."

6. To the married people Mother said, "You must forsake the marriage of the flesh, or you cannot be married to the Lamb, nor have any share in the resurrection of Christ; for those who are counted worthy to have part in the resurrection of Christ, neither marry nor are given in marriage, but are like unto the angels."

7. But, said the inquirers, "We have had the power of God upon us, and received light and conviction, and have felt great tribulation for our sins; after which we have felt great love and releasement, and thought ourselves converted, and born of God. Is not this of Christ?"

8. Mother Ann and the Elders replied, "The gifts and calling of God are given to souls in nature's darkness, not because they have repented, but they are intended to lead souls to repentance."

9. The people then inquired, "What is repentance?" and were answered, "To leave off committing sin is the only

repentance which God accepts; and this, said Mother, can no one do, short of making an honest and faithful confession of all the sins ever committed in his whole life, to the faithful witnesses of Christ."

10. But, said the inquirers, "It is God alone that can forgive sins; where, then, is the necessity of confessing them to man?"

11. The Elders answered, "God has established that order for all souls who have committed sins, that they must confess their sins before His chosen witnesses; and then referred them to the scriptures, particularly to the law of Moses, to the case of Achan and Joshua, and to the days of John, the Baptist, where they came and confessed their sins and shewed their deeds. Said they, "All souls who commit sin are lost from God and therefore do not know God. For they who know God as He is, do not commit sin: for it is eternal life, to know God, and Jesus Christ, whom He hath sent."

12. But those who commit sin are bound in death, and are not able to come to God without help; and when they come to Christ's witnesses, and honestly confess their sins to them, they find some relation to these witnesses, and that gives them some relation to Christ; and in this sense, these witnesses become Mediators between Christ and lost souls. They also take the burden and loss that the soul is under, and bear it till the soul has had a season to gain strength, and becomes able to bear its own burden."

13. Inquirers asked the Elders, "Are you perfect? Do you live without sin?" The Elders answered, "The power of God, revealed in this day, does enable souls to cease from sin; and we have received that power; we have actually left off committing sin, and we live in daily obedience to the will of God."

14. They replied, "Solomon was called a wise man; and

he said there was not a man upon earth that lived without sin."

15. The Elders answered, "Solomon was under the law of sin, and it is evident enough that he committed sin. He did not know Christ; for Christ had not then been revealed. *Whatsoever the Law saith, it saith to them who are under the Law.* But, when Christ came, those who believed and obeyed him, ceased from sin."

16. "Those who are in Christ, are not under the law of sin, because they do not commit sin; therefore there is no law that can either justify or condemn them, but the law of Christ. For Christ has delivered them from the law of sin, and given them the law of righteousness, and made them able to walk in it."

17. "But, those who commit sin are always in danger of the judgment of God. If we should be overcome and commit sin, our case would be deplorable; because we have tasted of the good word of God, and received of the powers of the world to come; therefore, if we should fall away, to us it would seem impossible to be renewed again to repentance; and we should have nothing to expect but the reproof of God."

18. These, and many other things passed in conversation between these strange foreigners, and the people who first visited them to search out their religion. For the extraordinary report of a wonderful people had reached their ears, and many were anxious to see, and learn for themselves. And every candid and honest inquirer was fully convinced that they were the chosen witnesses of God; for it was manifest to all who heard them, that they spoke by the mighty power of God.

CHAPTER IV.

FIRST INTERVIEWS OF DIFFERENT INDIVIDUALS WITH MOTHER ANN AND THE ELDERS WITH HER.

In the time of the first opening of the testimony in this country, the extraordinary information which was circulated abroad, concerning this new and strange religion, and the mighty power which attended the subjects of it, drew many inquiring and discerning minds to search into the truth of these things. Many inquiries were made from time to time, by different individuals, during their first interviews with Mother Ann and the Elders with her, concerning many particular things which appeared new, and strange to the inquirers.

2. Joseph Meacham and Calvin Harlow were among the first who visited this little Church, for the purpose of searching out the truth of their religion. After much conversation, and many critical inquiries, in all of which they received plain and satisfactory answers, Joseph Meacham sent Calvin Harlow to Mother Ann with the following observation and query, namely: Saint Paul says, "Let your women keep silent in the Churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands, at home; for it is a shame to a woman to speak in the church. But you not only speak, but seem to be an Elder in your church. How do you reconcile this with the Apostle's doctrine"?

3. Mother Ann answered, "The order of man in the natural creation is a figure of the order of God, for man in the spiritual creation. As the order of nature requires a man and a woman to produce offspring, so, where they both stand in their proper order, the man is the first, and the woman

the second, in the government of the family. He is the father, and she the mother, and all the children, both male and female, must be subject to their parents; and the woman, being second, must be subject to her husband, who is the first; but when the man is gone, the right of government belongs to the woman; so is the family of Christ."

4. This answer opened a vast field of contemplation to Joseph, and filled his mind with great light and understanding concerning the spiritual work of God. He clearly saw that the New Creation could not be perfect in its order, without a father, and a mother. That, as the natural creation was the offspring of a natural father and mother, so the spiritual creation must be the offspring of a spiritual father and mother.

5. He saw Jesus Christ to be the Father of the Spiritual Creation, who was now absent; and he saw Ann Lee to be the Mother of all who were now begotten in the regeneration; and she, being present in the body, the power and authority of Christ on earth, was committed to her; and to her appertained the right of leading and governing all her spiritual children. *Jethro Turner.*

6. Joseph Meacham having now received from Mother Ann, an established and well founded faith, set out, with all his heart, to obey her testimony. After the decease of Mother Ann and the Elders with her, Joseph became a foundation pillar in the house of God; and, by his unwearied and faithful labors, he gathered the Believers, and established them in the Gospel Order of a Church relation; in which they have been increasing and growing to this day.

7. David Meacham, of Enfield, Connecticut, visited Mother Ann and the Elders in the fore part of January, 1781. He had, for some time, been under great tribulation concerning his loss from God, especially in the actual gratification of the lusts of the flesh. The rumor concerning a

strange people who lived near Albany, had reached his ears, and the intelligence of their profession and doctrines, together with the information that his brother, Joseph, had embraced their faith, had brought him into a great labor of mind arising from an inward impression that they were the people of God.

8. When he arrived among them, and beheld, in their worship, the extraordinary operations of the invisible power of God, he was fully convinced that Christ had made his Second Appearance in these people. After the meeting was ended, Mother Ann inquired the cause of his coming to see them. After he had informed her of the cause she spoke as follows: "God has called you to take up your cross, and obey the gospel; and you must confess all your sins, and forsake them; and, in obedience, God will have mercy on your soul." He confessed his sins the same night, and received the power of God.

9. The next day, Mother came to him and said, "I really feel a gift of God in your coming to see us; and if you are faithful to take up a full cross against the flesh, and all sin, God will make you able to preach the gospel to the world of mankind. You will meet with great opposition from your father, and many others. Professor and profane will unite together to overcome your faith. But you must not be ashamed to own and testify your faith before all men. God has called you in relation to the people where you live, and if you are faithful, God will have a people in that place; and God will give you strength to overcome the world."

10. He told Mother Ann that he never could preach. She answered, "Believe what I say, and God will give you a gift to preach the gospel." Elder William Lee said, "God will give you an understanding of what has now been spoken to you, and make you a 'fisher of men.'"

11. After these prophecies and encouragements David took his journey homeward, feeling full of the power of God, and great boldness in behalf of the testimony. Soon after he arrived home, his father, who was then a Baptist Elder, inquired of him what he thought of the people whom he had been to see. He answered that he believed them to be the people of God, and the only true Church of Christ on earth.

12. His father appeared to be struck with astonishment, and said, "You are deceived, you are deluded." And, after opposing his son in a very vehement manner, the old man gathered in three ministers, whom he, himself, had before called anti-Christians; and, with the assistance of these he endeavored, but in vain, to overthrow David's faith.

13. After struggling with priests and people, professor and profane, for several months, David had the satisfaction to see the fruits of his labors; for the gospel found a permanent foundation in the hearts of many in and about Enfield; and the old heavens and earth began to pass away with a great noise; but Mother's words did not fail.

14. David, though a wealthy, and an honorable man in the world, became a faithful and bold soldier in the gospel, and was afterward, for many years, the first Deacon in the church, and was greatly instrumental in establishing order in temporal things, throughout all the churches.

15. John Farrington, who, for many years, was a faithful Elder in the Church at New Lebanon, N. Y., visited Mother Ann and the Elders at Watervliet, in May, 1780; being then about twenty years of age. He was received and treated with great kindness. Mother Ann taught him the necessity of confessing every secret sin, and showed him the propriety, according to scripture, of bringing his deeds to the light, and of being joined to the Lord in one spirit. He saw and acknowledged that it was right.

16. John tarried several days, viewing, with admiration, the wonderful works of God that were among the people. When he was about to take his leave of them, Mother told him that he might open his mind, and confess his sins, if he was so minded, before he returned home. He answered that he believed it to be right to confess his sins; but he had thought to return home, and labor to get a deeper sense of sin, and try to amend his life a little.

17. Mother Ann replied, "That is very good; but you can gain a deeper sense of sin after you have opened you mind as well as before, and be better able to amend your life." She then took him by the hand, and led him out into the door yard, where they both sat down.

18. After some conversation, John began to confess his sins; and though not feeling himself very well prepared, he proceeded as far as he was able at that time. Mother Ann asked him if he had got through. He answered that he had confessed all that was on his mind. She replied, "You have done very well so far."

19. Mother Ann then told him many secret things that he had done, which he knew that she could not have known otherwise than by the revelation of God, and asked him whether these things were not so? He answered, "Yea, Mother, you have told me the truth." She then asked him, "Can you now go home to Lebanon and testify that you have found a woman that told you all things that you have ever done?" "and is not this the Christ?" He answered, "Yea, truly, I can." He went and testified accordingly.

20. Ebenezer Cooley, before he found the Church, testified that he saw, in vision, a woman whose appearance was very glorious, and her face shone bright as the sun. In the beginning of the year 1781, he visited the Church at Watervliet; and when he saw Mother, he knew her to be the same woman whom he saw in vision. She said to him, "I have

seen you before, in vision. You must go forth and preach the gospel. You ought to have been prepared before this time."

21. These words of Mother Ann greatly strengthened his faith After Ebenezer had confessed his sins, and been taught what to do to be saved, he was filled with the Holy Ghost, and became a powerful preacher of the gospel; and was instrumental, in the gift of God, of converting many souls to the faith, and of instructing and building them up in the way of God.

22. When Hezekiah Hammond, of New Lebanon, first heard the testimony of the gospel, he felt much opposed to it; and was not willing that any of his family should go to see the Church, and kept them from it. But he was, at length awakened by a remarkable dream, which so affected his mind that he resolved to go and see the Church himself.

23. Accordingly, he went to Watervliet, in June, 1780, and stayed over the Sabbath, but still felt strongly opposed. On Monday he was preparing to go home, and had sent for his horse when Father William Lee came into the room, and began to reprove him for his unbelief. Hezekiah braced himself with all his feelings, against receiving his testimony. Having his horsewhip in his hand, he sat, twirling the lash upon the floor, and strove to fix his sense upon that, rather than upon Father William's discourse.

24. Mother Ann soon came into the room, and perceiving Hezekiah's feelings, she said to him, "Put down that whip, and hear the word of God, you idle old man! It is the devil that makes you do that, to shut out the word of God." These words were spoken with such irresistible power, that Hezekiah immediately threw down his whip and gave attention.

25. Father William Lee again resumed his discourse, and soon the power of God fell mightily upon Hezekiah; his

arms were instantly brought back up to his sides, and fixed, like a criminal pinioned for execution; his head was braced back, and his whole body bound in such a manner that he could neither move, nor speak.

26. After remaining a while in this position he was so far released as to be able to speak. He then said to one who came with him, "The hand of God is upon me; I cannot go home; I shall have to stay here. I wish you would go home, and tell my family how it is with me, for the hand of God is upon me, and I cannot go."

27. "Now," (said Mother Ann) "you may confess your sins." Hezekiah consented, confessed his sins, and was released. He was at that time in a low state of health, had a violent cough, and was supposed to be in a consumption; being in a room with Mother Ann and Father William Lee, Elder Hocknell came in, under signs and operations of the power of God, and administered a gift of healing to him, so that his cough left him; and he returned home.

28. Soon after this, his hands broke out with sores, and, on seeing Elder Hocknell again, he told him that his cough was healed, but he believed the disorder that caused it, had broken out in his hands. Elder Hocknell was again taken under the operations of the power of God, and said, "It is so. Your cough is healed by the gift of God, and has come out on your hands. God has a work for you to do, and when you have done your work, then the same cough will return to you again, and take you out of this world."

29. Hezekiah having received an established faith, gathered all his family to the gospel, and was a faithful and very useful laborer for a number of years. He enjoyed his health until the gathering of the Church, when his work among the people ceased. He was then taken with a consumptive cough, and deceased in the second year after the Church was gathered. *Prudence Hammond.*

CHAPTER V.

THE SUBJECT CONTINUED.

Soon after the gospel began to open, Israel Chauncy, of New Lebanon, went to visit the Church, at Watervliet. While he was gone, (his wife) Elizabeth, had a remarkable vision, in which she saw herself at the Church, and saw Mother Ann and the Elders, and Israel with them, in the worship of God, and under great operations of the power of God. Israel appeared to be in great distress of soul and body, and his flesh was turned to a purple color.

2. In this situation she saw him put his hands upon Mother Ann's shoulders, and heard him say, "Pray, Mother, forgive me, for thou knowest all the sins that I have committed from my youth, up to this day." Mother answered, in these words: "Thy sins are gone, open, before hand, to judgment," and immediately he was released from his sufferings, and his flesh returned to its former color. Mother then took Elizabeth by the hand, and led her into another room, and immediately her vision ceased, and she found herself at home, in her own house.

3. After Israel returned, Elizabeth opened the vision to him. He said, "It was a true vision of God; these things were shown to you as plainly as if you had been there, and seen them with your bodily eyes." On hearing these things the whole family were filled with the power of God, and with great joy went forth and labored, under the beautiful operations of the power of God, in which they continued, all the night, without sleep.

4. A few days after this, Israel and Elizabeth both went to see the Church, and when they arrived, Mother Ann came to the carriage, and Elizabeth knew her to be the same woman she had seen in vision; and Mother took her by the

hand and led her into the house. After supper Mother Ann led her into the meeting and said, "Love the mighty power of God." The second night after their arrival, they had a very joyful meeting, in singing, dancing, shouting, leaping and clapping hands.

5 The following morning Mother Ann led Israel and Elizabeth out of the house, and spoke to them as follows: "Last night, when we were in the worship of God, I saw a number of souls rise from the dead, and come into the resurrection of life. And when you, Israel, was here before, I saw your mother,* and when you was released, and your flesh turned to its natural color again, she was released also, and came into the resurrection. And now you must confess all the sins you have ever committed, one by one." They immediately complied and confessed their sins in the presence of each other.

6. After they had confessed their sins, Mother Ann said, "Now you must go home, and set your house in order, for there will be great numbers of people there to visit you soon." Then, addressing herself to Israel she said, "Israel, you have begun to bear for other souls, and you must never give out till the last soul is gathered in. When you get home, tell your father and stepmother, that your mother is risen from the dead."

7. They then returned home, and shortly after were visited by great numbers of people, according to Mother's words. Israel gave himself wholly to the work of God, and was a faithful minister of the gospel.

8. Nathan and Hannah Goodrich also came to see the Church in the early part of the opening of the gospel, in June, 1880; and arriving just in the time of a sharp testimony against sin, and much company there, the first words they heard were the following: "Strip off your pride and

*His mother had been dead thirty years.

abominations! We know you, but you do not know us! We have men here that are not defiled with women, and women that are not defiled with men!" These words were from Mary Partington.

9. The next day Hannah went to see Mother Ann; and, on inquiring after her husband, Mother said, "Let your husband alone — fastening your lust upon him!" Upon this she sat down in a room where Elder Hocknell was under the operation of the power of God. As it appeared strange to her, she prayed that God would make it known to her, whether this was His work, or not, and if not, to keep her from delusion. Immediately upon this, one of the Elders came and told her her thoughts, just as they passed through her mind.

10. These, and many other things which they heard and saw, soon convinced Nathan and Hannah that this was the work of God, and that these people were His witnesses, and according to their faith and conviction, they both confessed their sins. When they had done that, Mother Ann showed them great charity; to Hannah, in a special manner, she told her the manner of her own travel in the way of God from the beginning.* *Hannah Goodrich.*

11. Esther Bracket made her first visit to Mother Ann and the Elders while they were in prison, in Albany. After some conversation about the way of God, Mother spoke to her as follows: "You must be born again, or not be saved from sin; for he that is born of God, cannot sin. You must become as a little child — yea, you must be as dependent as a little infant — A little infant has no lust."

12. She said, "The signs that Christ spake of, follow them that believe. They speak with new tongues; the sick are healed; and the wonderful power of God is made known by

* See Chap. V, v. 12.

divers operations. Search the scriptures, and labor to get an understanding. God is merciful, and will give to those who ask." She further said, "I have taken up my cross against the world, the flesh and the devil; I have suffered many things for my faith; and you must do so too, if you mean to be saved."

13. Mary Knapp, who had already set out to obey the gospel, came also to see Mother Ann and the Elders in prison, and brought her daughter Hannah with her, who was then in obstinate unbelief. Mother said to Hannah, "Kneel down, you haughty creature, and confess your sins." Then, addressing Mary, she said, "Why did you bring your daughter here? Take her away, and make her confess her sins." And as they turned to go to another apartment, Mother said to Hannah, "You shall confess your sins, and be a believer."

14. Notwithstanding the labors that were made with Hannah, she continued obstinate, for some time, and told her mother that if there was no other way to be saved, she was sure of going to hell; for she never could join them. Soon after this, on hearing some persons speak of Mother, she became much enraged.

15. On this occasion she fell under immediate judgment, and continued so till she was convicted of her sins and was willing to confess and forsake them, and obey the gospel. Soon after that she went to see Mother Ann again. She confessed her sins to Elder Hocknell, but did not get released from the judgment she felt for speaking against Mother.

16. In the evening they were all called to kneel down, and Hannah among the rest. While on her knees her words against Mother came into her mind with such weight that she was compelled to cry out, as if it had been for her life, and pray that Mother would forgive her. Upon which

Mother came and took her into her arms, and said, "God forgive you, child!" Instantly her judgment was taken away and she has never had a doubt concerning the way of God since. *Hannah Knapp.*

17. Zadock Wright, of Canterbury, was, at the commencement of the revolution, a royalist, and conscientiously refused to take up arms against the King, to whom he had sworn allegiance. He accordingly fled to Canada, to avoid the danger to which his political principles had exposed him; but was afterward taken by the Americans, while attempting to move his family to Canada, and sent, a prisoner, to Albany. After being retained as a prisoner at large, for several years, his situation became very critical and alarming. His estate was confiscated, and himself thrown into prison, at Albany.

18. This happened at the time Mother Ann was imprisoned in the same place. He was, at that time, under great exercise of mind concerning the work of God, which had then taken place at New Lebanon, among the people of his acquaintance. This, together with his present situation and temporal difficulties, brought him into great tribulation, and he felt very anxious to see Mother Ann, through the grates of the prison, which she perceived, and obtained admittance for him into her apartment of the prison.

19. On being questioned, he informed Mother and the Elders of his embarrassments. Mother looked on him and said, "You will be delivered." Again she said, "God will deliver you." Though, at that time, this appeared to Zadock impossible; yet, the declaration from Mother made a forcible impression upon his feelings.

20. He had been, from principle, much opposed to the American Revolution. But Mother Ann taught him to view the subject in a different light from what he had done, and convinced him that it was the providential work of God, to

open the way for the gospel. He then clearly saw that it would be impossible for England to prevail — that the hand of God was in the revolution, and America must be separated from the British Government, and become a land of liberty for the gospel's sake.

21. Soon after this he parted with Mother, and after struggling through many difficulties, for more than a year, without seeing or hearing any more from Mother and the Elders, he was at length, through the interposition of Divine Providence, released from his embarrassments, according to Mother's words.

22. Having returned to his family in the State of Vermont, in peace, he was, shortly afterward, visited by Israel Chauncy and Ebenezer Cooley, and embraced the testimony of the gospel, in which he continued faithful to the end of his days.

CHAPTER VI.

THE SUBJECT CONTINUED.

John Deming, Senior, of Hancock, visited the Church at Watervliet in 1780, received faith, confessed his sins, and set out to obey the gospel. While there he informed Mother Ann that he was poor, and in debt, and knew of no way to pay his creditors, — that his wife had been sick a long time, — that it had cost him much to pay the physicians, and that one of his children, then five years old, had, some months previous, swallowed a large metal button, which lodged in his throat and had baffled all the skill of the physician to remove it, and that no one expected the child to live.

2. Mother Ann answered, "If you are faithful to obey the gospel God will bless you and make you prosperous. When you return home, put your hands to work and your heart to God, and keep your family to work, and you will be able to pay your debts, and none of your creditors shall distress you; and, instead of applying to physicians, take faith in the power of God, and your woman shall be made whole." But she said nothing about his child, at that time.

3. Again she said to him, "You must never cut your nails, nor scour your buckles, nor trim your beard, nor do any such thing on the Sabbath, unless in case of great necessity." After tarrying a number of days, Mother came to him with a smile, and said, "Now you must go home and take care of your sick child." By this John perceived that Mother had not forgotten what he had said about the child. He returned home and found the child well; and learned that the button was discharged from his throat about the time that Mother spoke to him.

4. Having now full faith in Mother's words, John went forth in obedience, and found her promises fulfilled in a most remarkable manner. In a short time he was able to pay all his debts, and Sarah, his woman, soon recovered her health beyond expectation. His children were mostly gathered to the faith, and became faithful and eminently useful members in the Church at Hancock, Berkshire Co., Mass.

5. Hannah Shapley, from New Lebanon, visited the Church in June, 1780, and through the operation of the mighty power of God which she saw there, she was convinced of sin, and received full faith in the testimony of Mother Ann and the Elders. She confessed, to Mother, that she had not lived up to the light that she had received.

6. Upon hearing this, one of her companions said to her, "I believe you are a child of God." Mother replied, "Do

not daub her with untempered mortar; she has the right work upon her." Then, turning to Hannah, she said, "You must begin at the top twigs, and crop them off, and continue cropping until you come at the root, and then you must dig that up, that it may never grow again."

7. In obedience to Mother's words she began, by honestly confessing her sins, Hannah, being at that time in a weakly state of body, Mother said to her, "If you are faithful to take up your cross against the flesh, you will be healed, both soul and body." Accordingly Hannah was faithful, and Mother's words came to pass.

8. Thankful Barce visited the Church about the same time. Mother Ann asked her if she was sick of sin? She answered, that she thought she was. Said Mother, "Tell me what you call sin, that you may be instructed; for the way to Heaven is to leave the flesh behind, and be married to Christ."

9. Asa Allen, having heard many strange reports of Mother and the Elders, (for common defamation had already branded them with witchcraft and all manner of evil,) he was determined to go and see, hear, and judge for himself. Accordingly, while they were at Stafford, in October, 1782, he went to see them, and had some conversation with them, and then returned home. But not feeling satisfied, he went again, the next day. When he arrived, the door was standing open and he saw them arise from the table, and kneel down with thankfulness to God for His mercies.

10. After they arose from their knees, Mother Ann turned to Asa, and said, "Man, thy heart feels as hard to me as the nether millstone; we are of that Community who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. And we can truly testify to all souls, that God has laid a sure foundation of an everlasting kingdom of righteousness and peace which never can be

moved, nor shaken; and he that is to rule is Christ; and of the increase of his government and kingdom there shall be no end."

11. By this time Asa was fully convinced that what he had heard was the word of God to him, and was desirous to know how he could find his relation to the kingdom of Christ now made manifest. He was answered in these words: "The first offering that God will accept of a sinner is, to make a full confession of all his sins, and forsake them forever." Asa readily complied, and confessed his sins, and set out to obey the gospel.

12. Mother Ann again said to Asa, "Those who through faith and obedience find a just relation to Christ, thus revealed, will, of all souls, be the most blest. I see it, I know it; and God will pour His blessings upon them like showers of rain from Heaven."

13. Abel Allen first saw Mother Ann at Harvard. She inquired of him concerning his relations, and afterward spoke to him as follows: "Go home, cry to God, and put your things in order, and then visit your relations; for you may be the instrument of bringing them all into the faith.' Just as he was taking his leave of her there came three men who informed the Church that they were sent by a mob of three thousand men, to warn them to leave the town immediately; otherwise they would come and drive them out.

14. It was then evening, Abel, however, started for home, and proceeded three miles to a Believer's house where he put up for the night. Here his mind was filled with doubts concerning the way of God. Soon after, Mother Ann and the Elders came in, having fled from their persecutors. Joseph Meacham, having been a journey, was at this time returning to Harvard; but feeling a particular impression on his mind, he turned directly out of his road and came to the house where they had retreated.

15. Abel's doubts and darkness still increasing upon him, Mother Ann came into the room with a lighted candle in her hand, and walked around the room. At which Abel drew back into the dark, to keep out of sight. Just at this time Joseph came into the room, and Mother asked him, "Joseph, how came you here to-night?" "I had a gift to come," said Joseph. "So you had," said Mother.

16. But, as Mother continued walking the floor, Abel was watching and judging, through a spirit of unbelief. At length, she turned to the Elders, and asked, "Did you ever see any uncleanness in me?" They answered, "Nay." Mother then turned to Abel and said, "I would not give way to unbelief; it is a damning sin."

17. These words were spoken with such power of God that all Abel's darkness, doubts and unbelief, were instantly banished from his mind; and from that day, he testified he never had the smallest doubt concerning the way of God. He returned home, as Mother directed him, and visited his relations in Tyringham, who all received faith in the gospel, and all continued in the faith to the end of their days.

18. Lot Pease made his first visit to Mother Ann and the Elders, in the autumn of 1781, while they were at Harvard. The morning after his arrival, Mother questioned him concerning his kindred. He told her that his oldest brother—Peter, went to sea, came home sick, and died in the year 1755. Not then recollecting that he had a brother older than Peter, named Samuel, who died in the twenty-second year of his age, he did not mention him to Mother.

19. The next morning Mother came to him and said, "You did not tell me right about your brothers. I saw your brother Samuel come to judgment last night." As Mother spoke, he instantly recollected his brother Samuel. "Now," said Mother, "you must go home and tell your father that Samuel has come to judgment with you; and tell

him that it will go ill with him if he does not repent." Lot went home, and delivered the message as Mother directed, which filled the old man with great consternation.

20. Samuel Fitch was among the first who visited Mother Ann and the Elders at Watervliet. He arrived in the evening, and tarried over night. In the morning Mother came into the room and sat down with him, and related to him the manner in which the spirit of God wrought upon her, in the first of her faith. She continued her discourse several hours and related many remarkable dealings and manifestations of God to her from time to time.

21. Among many other visions which she related, she said, "I saw, by revelation, the loss of all mankind, not only the present generation, but the generations of past ages; and I saw them, as it were, clothed with blackness and darkness, many of whom I knew. I saw my own natural mother in the same condition, and when I saw her, I cried to God; for I had thought that my mother was a good woman, if there were any good upon earth.

22. She also said, "I have seen souls in the world of spirits who had wandered in the regions of darkness, in such agony and distress, that, to my vision, they had worn gutters in their cheeks with their tears in mourning and weeping; and when the gospel was offered to them they were so hungry for it, they came, as it were, with wide-open mouths to receive it. I have seen vast numbers of the dead rise and come to judgment, and receive the gospel, and begin their travel in the regeneration."

23. She mentioned the names of some whom she had seen rise from the dead, and among others, a number of Samuel's relations and acquaintances, who had been dead, some of them, many years. She further said, "I have seen the poor negroes, who are so much despised, redeemed from their loss, with crowns on their heads."

24. These, and many other things which Samuel heard and saw, convinced him, beyond a doubt, that Mother Ann, and those with her, had the power and revelation of God. He confessed his sins, and received great power and gifts of God, was much with Mother and the Elders, and was a faithful and powerful laborer in the vineyard of Christ, for many years.

CHAPTER VII.

SKETCHES OF MOTHER ANN'S EXPERIENCE AND SUFFERINGS IN ENGLAND, AS RELATED, AT DIFFERENT TIMES, BY HERSELF.

1. Mother Ann and the Elders, in the course of their labors with the Believers, occasionally related some of their own experience and sufferings in the early seasons of their faith. Mother's experience in particular as it evinced her indefatigable zeal, and invincible fortitude of soul, was not only very interesting but very instructive to those who had but just set out in the same faith, and had a great effect in inciting them to zeal and faithfulness in the way of God.

2. Soon after the gospel opened at Watervliet in 1780, in the presence of a number of the young Believers, Mother related some of her experience as follows: "I love the day when I first received the gospel; I call it my birthday. I cried to God three days and nights without intermission, that He would give me true desires."

3. "I was sometimes under such sufferings and tribulation that I could not rest in my bed anights; but had to get up and walk the floor. I feared to go to sleep, lest I should awaken to find myself suffering the just consequences of violation of God's laws. When I felt my eyes closing with

sleep I used to pull them open with my fingers, and say within myself, I had better open my eyes here than in hell."

4. "I labored to feel a sense of the sufferings and torments of hell, that I might keep my soul continually awake to God. I felt such a sense of my sins that I was willing to confess them before the whole world. I confessed my sins to my Elders, one by one, and repented of them in the same manner. When my Elders reproved me, I felt determined not to be reproved twice for one thing, but to labor to overcome the evil for myself."

5. "I had not been in the Church more than six months before it was made known to me, by the revelation of God, that He would support me through all my trials, and establish me an Elder in the Church. The man to whom I was married, was very kind, according to nature; he would have been willing to pass through a flaming fire for my sake, if I would but live in the flesh with him, which I refused to do."

Hannah Cogswell.

6. Just before Mother Ann was imprisoned in Albany, many of the Believers being assembled together at Watervliet, were under considerable tribulation, because it was expected that Mother and the Elders would soon be driven away from that place by the wicked. Mother came into the room, and, with tears running from her eyes, said, "The wicked are plotting against us; they mean to drive us away from this place, and it is unknown to me whether I shall ever see you again in this world."

7. When I set out to serve God, I served Him day and night, and cried to God, day and night, for deliverance from all sin. I did not receive a gift of God and then go away and think it was sufficient, without traveling any further; but I stood faithful, day and night, warring against all sin, and crying to God for deliverance from the very nature of sin. And can you expect to find power over sin without

the same labor and travel of soul?" The people were all filled with the gift of God from Mother, and were sent away with a blessing. *Mehetable Farrington.*

8. At Harvard, in 1781, in conversation with Sarah Barker, of New Lebanon, Mother Ann said, "Soon after I sat out in the way of God, I labored anights, in the works of God. Sometimes I labored all night crying to God for my own redemption. Sometimes I went to bed and slept, but, in the morning I could not feel that sense of the work of God that I did before I slept."

9. This brought me into great tribulation, then I cried to God, and promised Him that if He would give me the same sense I had before I slept, I would labor all night. This I did many nights, and, in the day time I put my hands to work, and my heart to God; and when I felt weary, and need of rest, I labored for the power of God, and the refreshing operations of the power of God would release me, so that I would feel able to go again to my work."

10. "Many times when I was about my work I felt great gifts of sorrow; and I used to work as long as I could keep it concealed, and then run to get out of sight, lest some one should pity me with that pity which God did not."

11. Soon after the gospel began to open at New Lebanon, Hannah Goodrich, with her husband — Nathan Goodrich, went to Niskayuna, received faith and confessed their sins; after which Mother related to them some of her experience, as follows: "When I set out to obey the gospel, I cried to God to bring my sins to remembrance; and I confessed them, one by one, as I committed them; and I denied myself of every gratification of a carnal nature; of every thing which my appetite craved, and ate and drank that which was mean and poor, that my soul might hunger for nothing but God."

12. "I often rose from my bed in the night, and walked

the floor in my stocking-feet, for fear of waking up the people. I did not let my husband know my troubles, lest I should stir up his affections; and I was careful not to lay any temptations before him. I also prayed to God, that no man might suffer in hell on my account."

13. "Thus I labored in strong cries and groans to God, day and night, till my flesh wasted away and I became like a skeleton, and a kind of down came upon my skin, and my soul broke forth to God, which I realized with the greatest precision. Then I felt unspeakable joy in God, and my flesh came upon me like the flesh of an infant."

Hannah Goodrich.

14. At Enfield, to Mary Tiffany and others, Mother Ann related some of her experience as follows: "After I opened my mind, and set out in my travel, I received great power of God, and in my travel, it was revealed to me what the loss of man was, — that it was the lusts of the flesh."

15. "My husband was opposed to me, and went and complained of me to the Church; the Church opposed my testimony and tried to persuade me to give it up; but I had to stand the test against my husband, my relations, and the Church; and I soon received such power of God that my bed would rock under me; and my husband was glad to leave it."

16. "In my travel and tribulation my sufferings were so great that my flesh consumed upon my bones, and bloody sweat pressed through the pores of my skin, and I became as helpless as an infant. And when I was brought through, and born into the spiritual kingdom, I was like an infant just born into the world; they see colors and objects, but they know not what they see; and so it was with me, when I was born into the spiritual world; but, before I was twenty-four hours old, I saw, and knew what I saw."

Mary Tiffany.

17. When Nathan Tiffany, (then a young Believer) first went to see Mother Ann, she spoke to him concerning her manner of travel in the first of her faith. She said, "I traveled in such tribulation, wringing my hands and crying to God, that the blood gushed out from under my nails, and with tears flowing down my cheeks until the skin cleaved off; and you are not going to find redemption any cheaper than I, according to your place." *Nathan Tiffany.*

18. The first time that Daniel Wood went to see Mother Ann, soon after she was released from prison, he related to her the conviction he had been under for fifteen years past, respecting the flesh, that the works thereof were evil; but confessed that he had not fully lived up to his faith; Mother replied, "You could not live up to that faith, because you had not confessed your sins."

19. She then related some of her own experience, as follows: "Some time after I set out to live up to the light of God manifested to me, through James and Jane Wardley, I fell under heavy trials and tribulation on account of lodging with my husband; and as I looked to them for help and counsel, I opened my trials to Jane." She said, "James and I lodge together; but we do not touch each other any more than two babes. You may return home and do likewise."

20. "In obedience to Jane, I went to bed with my husband; but could not sleep seemingly any more than if I had been in a bed of embers. I quitted the bed in great tribulation and continued laboring, and crying to God for the space of twelve days and nights, to know how the creation was fallen, and how the restoration should take place."

21. "While I was in this labor, I saw the Lord Jesus in his kingdom and glory. He revealed to me the depth of man's loss, what it was, and the way of redemption. Then I was made able to bear an open testimony against that sin

which is the root of all evil; and I felt the power of God flow into my soul like a fountain of living water. From that day to this, I have taken up a full cross against the doleful works of the flesh." *Daniel Wood.*

CHAPTER VIII.

MOTHER ANN'S PERSECUTION IN ENGLAND, AS RELATED BY HERSELF, AND THOSE WHO CAME WITH HER TO AMERICA.

The severe persecutions and cruel abuses which Mother Ann suffered in England, in consequence of her faith and testimony, were occasionally related to some of the Believers in this country, during their intercourse with her and the Elders, and others who came with her from England. They are striking evidences, not only of the inveterate hatred and malice of a lost world against every increasing manifestation of Divine light, but also of Mother Ann's unexampled confidence and resolution, in maintaining her testimony against all opposition, and of the wonderful interposition of Divine Power in protecting and preserving a life, which, next to that of Jesus Christ, her followers believe, was the most valuable and important of any that ever was born into the world.

2. Soon after Mehetabel Farrington believed the gospel, as she was one day sitting in the piazza with Mother Ann and Mary Hocknell, and several others, Mother related many trials and persecutions which she had suffered at the hands of the wicked, on account of her testimony. Among others was the following remarkable account of her imprisonment, in some particular apartment of the stone prison.

3. "They put me into the stone prison, and there kept me fourteen days, where I could not straighten myself. The

door was never opened, through the whole time, I stayed there two weeks, and had nothing to eat nor drink, except what I sucked through a pipestem, that was put through the keyhole of the door once in twenty-four hours."

4. After I had been there awhile, one of the Believers came and whispered to me through the keyhole, (for he durst not speak a loud word for fear of being heard,) and said, "*Put your mouth to the keyhole and I will give you drink.*" "I did so, but the pipestem was so big that he could not get it through the keyhole, so I got no drink that night. The next night he came again, and put the stem of a pipe through, so that I could just take it into my lips; and I sucked through the pipestem till I felt refreshed."

5. Mehetabel asked, "What could they give Mother that would have much nourishment?" She answered, "It was wine and milk, poured into the bowl of the pipe. This I received as a favor of God. I had no one to look to but God, for help. I bore testimony against their sins, and told them of their wicked lives, which was the reason of their hating me so. You must be faithful, and they will hate you too; for wicked men will always hate those souls who take up their cross against sin."

6. "But I was released in God's time. When their appointed time came, they let me out, and I found I could walk off spry and nimble, and felt as well as I did before. So they did not get their design accomplished; for they meant to kill me. They kept me there four days longer than they could reasonably expect that any one could live without food."

7. Mehetabel asked Mother how she could live so? Mother answered, "When my joints ached, and I was in pain all over, the power of God would flow upon me all over, from head to foot, and make me feel comfortable."

8. A short time before Mother Ann set out on her

journey through some of the eastern states, she related the particulars of the above-mentioned imprisonment to some others of the Believers, in the presence of Elder James and Elder Hocknell. After she had told them how she came out of the prison, and could walk spry and nimble, Elder Hocknell testified to the truth of what Mother had related, and said he was present, adding "The world were astonished at it, and said it must be a supernatural power that attended her; and they did not believe it was right to confine or oppress her."

9. Elder James said, "I was young, at that time, and had but little acquaintance with Mother Ann, but I had a remarkable feeling for her, and could not rest, day nor night. I labored to know if I had not a duty to do. At length I thought what I could do. So I went and bought a pint flask bottle, which I could carry in my pocket; and at the same store I bought some wine, and carried it home. About milking time I went and bought a half pint of milk, and put it in my bottle. I then considered how I could convey the wine and milk to Mother. At length I thought of a pipe, so I bought one and put it into my hat."

10. "At night, after the people were asleep, having mixed wine with the milk, I went to the prison alone, and put my mouth to the keyhole and whispered to Mother, and told her to put her mouth to the keyhole, and I would give her drink; which she did; but the pipestem was so large that I could not get it through. I durst not pare my pipestem there, for fear of being discovered, so I returned home, very heavy."

11. "The next day I went to a store and bought another pipe, which was a yard long and carried it home in the button-holes of my coat. The next night I went to bed, and waited till all were asleep; I then arose, and went to the prison and accomplished my design. This I did as often as I thought I could, and not be discovered; and I know that I

received a blessing of God in so doing. But no one knew that I ever went to the prison." *Mehetabel Farrington.*

12. Shortly after Mother Ann was released from Poughkeepsie jail, Mehetabel Farrington, and a number of others being at Watervliet, Mother related to them some of her sufferings, through persecution, as follows: "I suffered great persecution in England on account of my faith. Sometimes the power of God operated so mightily upon me, that numbers would try to hold me still; but, the more they tried to withstand the power of God, the more I was operated upon."

13. "One of my brothers, being greatly enraged, said he was determined to overcome me. So he brought a staff, about the size of a large broom handle; and came to me while I was sitting in my chair, and singing by the power of God. He spoke to me, but I felt no liberty to answer. '*Will you not answer me*,' said he."

14. "He then beat me over my face and nose with his staff till one end of it was very much splintered. But I sensibly felt, and saw, the bright rays of the glory of God pass between my face and his staff, which shielded off the blows, so that I did but just feel them. He continued beating till he was so far spent that he had to stop, and call for drink."

15. "While he was refreshing himself I cried to God for His healing power. He then turned the other end of his staff and began to beat me again. While he continued striking, I felt my breath like healing balsam, streaming from my mouth and nose, which healed me, so that I felt no harm from his strokes; but he was out of breath, like one who had been running a race."*

16. Elder Hocknell being present, said "What Mother has related, is the truth. Her brother, in beating her, wore

* While Mother was at Stonington, she related this same occurrence, to Phebe Spencer and others.

his staff until it was not more than so long," extending his arm, and measuring from the ends of his fingers to his elbow.

17. At another time Mehetabel Farrington being at Watervliet, Mother gave her the following information: "When I lived in England, there arose a great mob against me, and determined to put an end to my existence. They took me into the high road, and ordered me to advance. In submission to their order I made the attempt; but was soon knocked down with clubs; and after I got up and began to walk, I was kicked every few steps, nearly two miles. I then felt as if I should faint with thirst, and was almost ready to give up the ghost, by reason of the cruel abuses which I received from my riotous enemies."

18. "While I was suffering by the merciless mob, not one friend was allowed to follow me. But God in mercy remembered me, and sent a man who was instrumental in my deliverance. A certain nobleman, living at some distance, who knew nothing of what was passing, was remarkably wrought upon in his mind, and urged by his feelings to go; but where, or for what cause, he did not know. But he ordered his servant to fetch his horse, immediately. The servant went in haste, but the anxiety of the nobleman was so great, that he sent a messenger after his servant, to hasten him."

19. "He then mounted his horse and rode as hastily as if it had been to save his own life, as he afterward told me; but, for what cause, or where he should stop, was unknown to him, till he came to a large concourse of people. He then inquired what their business was. On being informed, he rode up to the place where I was, and commanded the mob to desist their abuse, and sharply reproved them for their cruel conduct, and ordered them to disperse, immediately."

20. "He then inquired if I had any friends present; and told me if I had not, he was determined to take care of me himself. Elder Hocknell appeared, and said he was my friend. The nobleman gave him a strict charge to take care of me. Thus God made use of this nobleman, though out of his sight, to do God's will." "And the earth opened her mouth and helped the woman."

21. Elder Hocknell was present, and testified to the truth of what Mother had related; and also said, "I followed Mother, feeling determined to follow her, amidst the crowd. I had not proceeded far, before I was taken and thrown into a *bulge place** as they call it. With much difficulty I got out, and went to a fountain of water, and washed myself; then went and changed my garments, and pursued after Mother. When I overtook the mob they beat and abused me very much, and then rolled me in a mud slough; and, although I was wounded, and my head in a gore of blood, I did not suffer anger to rise in the least degree. After they left me, a poor widow came and bound up my head with a handkerchief. I washed myself, and went and changed my garments again, and went again in search after Mother. When I came to the place where she was, the nobleman was reproving and dispersing the mob. According to the nobleman's orders, I took good care of Mother. We went and refreshed ourselves, and returned home in peace."

22. The first time Abigail Babbet went to see Mother Ann, she was at David Hammond's in Petersham, Father William Lee, and Father James Whittaker being present, Mother related to her some of her sufferings in England as follows, "One night I was told, by a friend, that there was a mob after me. As the inhabitants were very thick, I knew no better way to make my escape than to run to a man whom I knew to be my friend, and who lived but a few

*A deep vault of human excrements.

doors from me." "So I disguised myself, by putting an apron over my head, and ran to his house as quickly as I could, and asked him if he could hide me from the mob. He took a candle, and bade me follow him. I followed him to the upper loft of the house where was a large quantity of wool, lying under the roof. He pulled out several fleeces, and bade me lie down, and he covered me with the wool, and I lay safe and comfortable."

22. "Soon after I heard the mob come into the house, and inquire for me, and asked to search the house. The man gave them liberty; and they came into the loft where I was, and looking round said," '*She is not here, there is nothing here but wool.*' "So they departed. Soon after, my friend came up, and told me that my enemies were gone. I then went down and rested in peace that night."

23. At another time I was accused of blasphemy. My accusers told me that my tongue must be bored through with a hot iron; and that I must be branded on the cheek. I was led before four of the most learned ministers of those parts. They asked me to speak in other tongues. I told them that they must wait for God's power to move me; for it was by the operation of the power of God that I spoke in other tongues." "Soon after, the power of God came upon me, and I spoke to them in many different tongues, of the wonderful works of God. These men, being convinced that I spoke by the power of God, told the people not to hurt me; but the mob were not satisfied; their rage increased, and they said we must be stoned to death." "So they led me, Elder William Lee, Elder James Whittaker, Daniel Whittaker, and James Shepherd, down into a valley, and the mob brought as many stones as two men could carry, and placed them down on the side of a hill, and then began to cast them at us; but they could not hit any of us; (except Daniel, who received a slight wound on one of his temples;)

upon which they fell into contention among themselves." "While they were throwing their stones I felt surrounded by the presence of God, and my soul was filled with love. I knew they could not kill me, because my work was not done; therefore I felt joyful and comfortable, while my enemies felt distress and confusion."

24. "At another time I was put into a stone prison that was built over the water. In this prison I could not stretch myself any way." "At another time, in the evening, I was informed, by a friend, that there was a mob after me. I soon ran out to the back side of a little hill, where there was a pond covered with ice; and I laid myself down upon the ice, and remained there all night, in great peace and consolation, and did not take cold."

25. "At another time there came a mob, by night, and dragged me out of the house by my feet, till they tore the skin off my face." (She showed the scars.)

Abigail Babbit.

26. Mother also related to some of the Believers at Harvard, that she was once taken by four men, one of whom was her natural brother; that they bound her, hand and foot, and tried to throw her out of a high loft window, but the power of God protected her so that they were unable to accomplish their designs." *Lydia Kilbourn.*

27. At Nathan Kendall's, in Woburn, in the spring of 1783, Eliphalet Comstock and others being present, Mother Ann said, "When I was in England, there was a great mob gathered against me to the amount of several hundreds. They brought a rope to bind me, but the power of God was so great upon me that they could not bind me. So they dragged me out, and put me into a cart, and drove through the streets." "The streets and lots were full of people, who threw mud, horse dung, and all manner of filthy stuff which they could get, into my face; and then carried me to the

court-house. The court was then sitting, and they brought me before the judges, who gave me liberty to speak my faith without being molested ; and I did not spare them."

Eliphalet Comstock.

28. In addition to the foregoing particulars of Mother Ann's persecution, Mary Hocknell, daughter of John Hocknell, who lived with Mother in Manchester, relates that they were frequently disturbed in their worship, by the mob, who used to throw stones in at the windows fronting the street, and sometimes break nearly every pane of glass, which often put the family to much cost and trouble; yet, through the protecting power of God, the Believers always escaped unhurt.

29. Nathan and Eliphalet Slosson and others have frequently heard Mother and the Elders with her speak of these abuses of the mob, both at John Lee's and John Townley's; and that, at one time, when Mother was at John Townley's the house was surrounded by a mob who threw stones till they broke every pane of glass in the house, and beat in many of the casements; yet none of the Believers were hurt. The next morning they gathered up the stones which had been thrown into the house, and filled a cart body full.

30. Mary Hocknell also relates the following particulars, concerning the last imprisonment which Mother suffered in England. It seemed that the wicked had forecast their devices with a view to seize Mother Ann, and the principal members of the society, upon the Sabbath, while they were in the worship of God, that they might have a lawful pretense to punish them for a breach of the Sabbath. For this purpose a number of Church officers and spies had been previously placed in the streets as watchmen under a pretense of preventing people from violating the Sabbath. Mother, being forewarned of God, had sent her brother, William, out of town, early in the morning. The Believers

assembled and began their worship, which was attended with great power of God, and much shouting. The report was heard, the rumor spread, and the spirit of Anti-christ was aroused; for it was the time of their morning service. Several of these Church officers came, with a strong party, to seize the offenders.

31. Mother Ann and her little family were worshiping God in the garret, or third loft of the house. The mob surrounded the house, burst open the doors, ascended the stairs and seized all in the house, but were greatly disappointed at not finding William Lee. Great search was made for him, but in vain. Mary, being young, was closely interrogated and threatened, by the mob, to make her tell where *Bill Lee* was, as they called him; but she refused to answer, or even to speak. After being shamefully abused by the mob, she was carried before the Church officers. Here she was again closely examined, threatened, coaxed, flattered, and had money offered to her, but all in vain. At length she escaped from her persecutors, and fled to John Townley's in Canon street.

32. In the mean time, Mother Ann and those with her, were conveyed to the stone prison, where they continued under great power of God, to sing and shout, and glorify God in the prison, so as to be heard at a great distance. In the night Elder James Whittaker visited them, and carried them drink, which he conveyed to them through the keyhole.

33. The next morning they were all released, excepting Mother Ann and John Lee, who were conveyed from thence to the house of correction, where they were kept imprisoned several weeks. During this imprisonment Mary was frequently sent to carry provisions and other things to them.

34. In this prison, and at this time, Mother Ann received great revelations of God; many deep and important myste-

ries were there revealed to her; and by the power and authority of the Holy Ghost, she was there commissioned to take the lead of the society, which, until then, had rested with James and Jane Wardley. Though she had before received great manifestations of God, had discovered the root of human depravity, had taken up a full cross against the carnal gratifications of the flesh, and testified these things to the society, many of whom, through her testimony and influence, had walked in the same faith; yet she had continued to yield obedience to James and Jane Wardley, as her superiors, and was eminently useful to them in leading, teaching, strengthening and protecting the society.

36. But when she was released from this last imprisonment, she took Mary Hocknell with her, went to John Townley's, collected the society together, and opened her revelations with the most astonishing power of God. Here it was seen, at once, that the candle of the Lord was in her hand, and that she was able, by the light thereof, to search every heart, and try every soul among them From this time, Mother Ann took the lead of the society, and was received and acknowledged, by her followers, as the first pillar of God upon earth.

CHAPTER IX.

MOTHER ANN CONVERSES WITH ELEAZER GRANT AND OTHERS.— SOME FURTHER PARTICULARS OF HER PERSECUTION IN ENGLAND.— MISSION AND VOYAGE TO AMERICA, &C., &C.

When Mother Ann was at John Spiers' at New Lebanon, Eleazer Grant, and Elisha Gilbert, Esqrs., and Dr. Averill, came, in a friendly manner, to see her. Mother and Elder

James Whittaker treated them with great kindness, and conversed with them several hours. They told Mother that they had understood she was banished from England, on account of her testimony. Mother and Elder James made answer that they were not banished; but that they were persecuted, and suffered many things for their testimony, both by mobs and imprisonments, while they were in England; but that for more than two years before they left England, they lived in almost entire peace. They also said, that in the time of their persecution, some, who were friendly, advised them to take protection under the King. But they were not willing to do that, for if they had, they should have lost the power of God, as George Whitfield did by so doing.

3. Mother said, "When Whitfield first set out, he had great power and gifts of God. I was one of his hearers in England, but after he came to America he was persecuted for his testimony. He then returned to England, and took protection under the King; by which means he lost the power of God, and became formal, like other professors."

4. Mother and the Elders also said that there were a number of great men who were foremost in persecuting them, who fell under the judgments of God and died, suddenly. One of them set out to go to the King, in order to get a license to banish them out of the country; but he died on his way, by the judgment of God, and fear fell upon the rest, and persecution ceased in England.

5. "After these things," said Mother Ann, "we left our native land, by the special gift of God, and came to America to bring the gospel. But while I was in England, I knew, by the revelation of God, that God had a chosen people in America; and I saw some of them in vision while I was in England; and when I saw them in America, I knew them." But no one came with me into this land except such as felt

a special gift in their own souls; for they were greatly wrought upon by the power of God, and spake with new tongues and prophesied. Some could not speak in their own tongue, for a number of days; but when they spoke, they spake in unknown tongues, and prophesied."

6. Mother Ann also said, "Once, while I was in England, I was brought before four of the greatest ministers in those parts. They professed to understand the languages as well as any in the Kingdom, and I was moved upon, by the power of God, to speak to them in unknown tongues for nearly the space of four hours They said that I spake in seventy-two different tongues, and that I spoke them more perfectly than any in their knowledge, were able to do. After this they tried to persuade me to teach the languages; but I did not regard their flatteries." *Hannah Cogswell.*

7. In the course of the conversation, among other things, these men disputed concerning Mother Ann's having any knowledge of another world. To which she replied, "I see the heavenly hosts; I hear the angels sing, and converse with them daily." *Sarah Loomis.*

8. After speaking to these men for some time, in great kindness and charity, Mother took Eleazer Grant by the hand, and said, "I was once as you are ; I had feet, but they walked in forbidden paths ; I had hands, but they handled unclean things; I had eyes, but they saw nothing of God aright. But now my eyes see, my ears hear, and my hands handle the word of life." These men went away apparently greatly satisfied with what they had heard.

Hannah Goodrich

9. At Harvard, in conversation with some of the Believers, Mother Ann said, "Before I came from England, there was a great lord came to see me. He had been acquainted with me from my childhood, and knew that I was poor and had no letter learning. He watched me in every

movement, for I had the power of God upon me, and spoke with other tongues; and being a learned man he understood what I said, and was thereby convicted that I had the power of God." *Mary Munroe.*

10. At Nathan Kendall's in Woburn, Elder James related the following vision which he had in England: "When we were in England," said he, "some of us had to go twenty miles, to meeting; and we traveled anights, on account of persecution. One Saturday night, while on our journey, we sat down on the side of the road to eat some victuals." "While I was sitting there I saw a vision of America, and I saw a large tree, and every leaf thereof shone with such brightness as made it appear like a burning torch, representing the Church of Christ which will yet be established in this land. After my company had refreshed themselves they traveled on and led me a considerable distance before my vision ceased." *Eliphalet Comstock.*

11 In Abigail Babbit's first interview with Mother Ann she related the following particulars: "It was revealed to me that I must come over to New England, and there was a meeting appointed on the occasion; and there were so many gifts in confirmation of our coming, (such as prophecies, revelations, visions and dreams,) that some could hardly wait for others to tell their gifts; and we had a joyful meeting and danced till morning."

12. "Then I sent John Hocknell to search for a vessel to embark in. He found one that they said was condemned. I told him that 'God would not condemn it when we were in it.' When we were on the water, coming over to this country, I was constrained to testify against the wickedness of the seamen, for which they threatened to throw me overboard; but I did not fear them, for my trust was in God, therefore they were not suffered to touch me during my passage." *Abigail Babbit.*

13. When Mother Ann and the Elders were at Harvard, some time in the month of September, 1781, Abigail Bishop and many others went to see them. While they were there, Mother told them that she was sent to this country by the revelation of God, to open the gospel to this nation. Then turning to Father James Whittaker, she told him to inform the people about their passage from England to America. Father James gave them the following information :

14. "Before we embarked, Mother told the Captain that he should not have whereof to accuse us, except it were concerning the law of our God. So we embarked, and while we were on our passage, we went forth and praised God in songs and dances. This offended the Captain to such a degree that he threatened to throw us overboard if we attempted to go forth in this manner again." But Mother believed that it was better to hearken to God rather than man. "So when we felt a gift of God, we went forth in the same manner, not fearing man, but trusting in God. This greatly enraged the Captain, and he attempted to put his threats in execution. But that God who had sent us, had power to protect those who had trusted in Him, and this He did, in a marvelous manner. It was in the time of a storm. The vessel sprung aleak, occasioned by the starting of a plank, and the water flowed in so rapidly, though all the pumps were employed, the water gained upon us so fast that the Captain was greatly alarmed, and turned as pale as a corpse."

15. "But Mother Ann maintained her confidence in God, and said, 'Captain, be of good cheer; there shall not a hair of our heads perish; we shall all arrive safely in America. I was just now sitting by the mast, and I saw a bright angel of God through whom I received this promise.' Soon after Mother had spoken these words, there came a great wave of the sea and struck the vessel, and the plank

suddenly closed to its place, and we were soon, in a great measure, released from the pumps."*

16. "After this the Captain gave us liberty to worship God according to the dictates of our own consciences, and promised that he would never molest us again. He was faithful to his promise, and treated us with kindness and respect, during the remainder of our passage."

17. "We have since been informed that the Captain said that if it had not been for us, he should have been sunk in the sea, and never reached America again; and that he should not be afraid to sail through Hell Gate with us, at any time." *Abigail Bishop.*

CHAPTER X.

THE WICKED ALARMED AT THE SPREADING OF THE GOSPEL — MOTHER ANN AND THE ELDERS IMPRISONED AT ALBANY — MANY STIRRED UP TO INQUIRY, AND THE WORK STILL INCREASES — MOTHER SENT TO POUGHKEEPSIE JAIL, &C.

The opening of the gospel in America, and the mighty power of God which attended the subjects of it, excited great alarm among the enemies of the cross. The spirit of Anti-christ could not but view, with fearful apprehensions, this new and strange religion, attended as it was, with such extraordinary and unaccountable operations, and embraced with such enthusiastic zeal, by so many who had been anxiously waiting for the second coming of Christ. Every effort that Satan could devise was made to overthrow the work in its infancy, in which the enmity of the wicked was often displayed in its utmost extent.

* This may appear strange, to some, but it was viewed, by all on board, as a miraculous interposition of Divine Providence.

2. As the testimony of the gospel was a testimony of peace, it gave occasion to the enemies of the cross of Christ to take advantage of the state of war in which the country was then involved, and to represent the Believers as enemies to the country. This charge, through the instigation of designing men, was made a pretext for many abuses which the Believers suffered. But the real ground of enmity was in the cross, which had become a stumbling stone and rock of offense to a licentious world.

3. The first act of open persecution that took place, after the testimony was received in America, was in the month of July, 1780. As many people from New Lebanon, Hancock and other places resorted to Niskayuna to hear the testimony, those Believers who were able, found it necessary to take provisions for their support. This served as an occasion for some evil-minded men in and about New Lebanon, to accuse these innocent people of being enemies to the country, and to stir up those in authority to persecute them.

4. David Darrow, of New Lebanon, became the first victim of their enmity. In attempting to drive a number of sheep to Niskayuna for the above-mentioned purpose, he was followed, and seized by Samuel Jones, Selah Abbot, Senior, and Jeremiah Hubbard, who took his sheep from him, and carried him before Matthew Adgate, who had been a Justice of the Peace, under the Royal Government.

5. Here the charge of treason was alleged against him by his accusers; but, it appears that Adgate had no authority to try such causes, and therefore David was sent under guard to Albany, and delivered up to the Committee of Safety, to be tried by them. Joseph Meacham, of his own choice, accompanied David to Albany, and went on to Niskayuna and informed Mother Ann of these things. Mother sent Elder Hocknell, with Joseph, back to Albany, to see the

issue of this trial; but when they arrived, they were also called to an examination before the Committee.

6. As their accusers well knew it to be contrary to the faith of the Believers to bear arms and shed human blood, they flattered themselves with the hope of confirming the charge of treason, by taking the advantage of this circumstance, and the minds of the Committee being previously impressed, they were ready to exert their authority according to their discretion. After some examination the Committee required them to promise obedience to their laws, without informing them what those laws should be.

7. The result was what might be expected, the prisoners, whose faith and conscience bound them to obey every just and righteous law, without any external observation, could not promise obedience to laws which were yet unknown, and which, in all probability, would be unjust, and oppressive; consequently, they could not comply with the demand of the Committee; they were, therefore, committed to prison.

8. But the imprisonment of David Darrow, Joseph Meacham, and John Hocknell was not considered, by their persecutors, as sufficient to put a stop to the progress of the testimony. They therefore seized next upon Hezekiah Hammond, and Joel Pratt, both of whom were laborers in the gospel, and whose influence in circulating the testimony was dreaded; these men were also imprisoned with the others.

9. But this was not enough, an officer was sent to take Mother Ann, Elder William and Elder James, and convey them to Albany. Calvin Harlow, being then at Watervliet, obtained Mother Ann's consent to go to prison with her. She also took Mary Partington with her, as a female companion. After a short examination, in which they were charged of being enemies to the country, and yet, without

the smallest degree of evidence, they were also committed to prison.

10. They were first put into the jail of the Old City Hall, but after a few days, they were removed to a prison in the Old Fort, just above the town, where those who were called tories, and other prisoners of war were generally confined. Thus were all the leading characters of the work imprisoned, at the instigation of evil-minded men whose enmity against the testimony of the gospel led to the wicked design of suppressing it by persecution.

11. But the progress of the gospel was not to be arrested by these, nor any other means which its enemies could devise. The Believers were still zealous in assembling together, and supporting the testimony at all hazards; for no outward opposition could dampen the zeal of a people who had been awakened by the resurrection power of Christ, and who, by their obedience to the testimony, had been made partakers of the power of salvation from all sin.

12. Their enemies were, however, still determined to suppress the growing testimony. Not long after Mother Ann and the Elders were imprisoned, Samuel Johnson, of New Lebanon, was seized, at Isaac Harlow's, in public meeting, on the Sabbath day, while on his knees in prayer, and was dragged out of meeting by the forementioned Samuel Jones, and others, and after a mock trial before Matthew Adgate, he was carried to Albany, and delivered up to the Commissioners for further trial.

13. Samuel had formerly been a Presbyterian preacher, but had now embraced the testimony of the gospel of "Christ's Second Appearing." The crime with which he was charged, was saying that "people cannot follow Christ, and live in wars and fightings." The Commissioners endeavored to represent to him the danger of preaching such doctrines among the people, when the country was in such

imminent danger from the enemy. Samuel replied, "I shall speak what God gives me to speak, and I have spoken no more."

14. They then said, "The Elect Lady is going to be sent to the British army, at New York," and intimated that the people would all be broken up. "The Elect Lady she is, indeed and in truth," replied Samuel, "but, whether she sinks or swims I know that the work of God, and this testimony, is the testimony of truth."

15. He then informed them that he did not receive his testimony against war from the "Elect Lady," nor from the Church, but, in a night vision, which wrought so powerfully upon his mind, as to convict him, fully, that people cannot follow Christ, and live in wars and fightings. He also informed them that he had been very zealous in the cause of the country, before he received this conviction, but knowing the truth of the testimony, he could proceed no further.

16. They then said they would not suffer such doctrine to be preached among the people, and forbade his preaching it. Samuel replied, "I shall speak what God gives me to speak, for I feel it my duty to obey God rather than man." This so offended them that they appeared almost upon the point of condemning him to be executed, as a traitor, and an enemy to the country, when Dr. Stringer, one of the Committee, declared him to be insane. He was therefore imprisoned in the jail of the Old City Hall.

17. But many sensible and candid men expressed their displeasure at the injustice of such proceedings. The public imprisonment of an innocent people, for no other cause, in reality, than their religious faith, and the piercing truth of their testimony, could not but have an effect most powerfully, upon the minds of honest and impartial people, and, of course, drew many inquiring minds to search into the truth of these things.

18. The rumor concerning this new and strange religion, was, therefore, far more rapid and extensive in its circulation than it probably would have been, had their persecutors been content to let them alone. Many came to see the prisoners, and after having heard their testimony and seen the wonderful operations of the power of God among them, were so powerfully wrought upon that they could not go away without confessing their sins.

19. By these means, the truth prevailed against all opposition, and many were added to the faith in a short time; for the word of God, which could not be bound, was often preached to large assemblies, through the gates of the prisons; and so powerful was its operation upon the hearts of the hearers, that open confessions of sin were often made, in presence of the multitude. Many faithful souls dated their beginning of faith, at this prison.

20. Many precious gifts of God, and divine lessons of instruction, and numerous heavenly visions were seen, felt, and received in this prison. The Believers without were also allowed the privilege of communication with those in prison, and of administering, freely, to their necessities; so that in the midst of their afflictions they were blessed of God, and had comfort and consolation in the gospel.

21. These things greatly increased the rage of Mother Ann's persecutors; for they viewed her as the grand actress in these movements, therefore it was against her their malice was principally directed. Hence they were very urgent to banish her to the British army, which then lay at New York. The committee, however, decided on sending her to Poughkeepsie; accordingly, about the middle of August, she was taken from the prison, conveyed on board of a sloop, and sent down to Poughkeepsie, and imprisoned in the jail of that town. Mary Partington, at her own request, was permitted to accompany her.

22. During Mother Ann's confinement in Poughkeepsie jail, she was generally treated with kindness; and Mary, who was not considered as a prisoner, had full liberty to procure necessaries for her at the groceries. But, for the most of the time, she was under great sufferings of soul; being deeply impressed with the importance of the work before her, and feeling that her infant spiritual children had great need of her presence and protection, her soul was in continual cries to God.

23. Mother Ann was visited by Elizur Goodrich, Samuel Fitch, and a number of others, while in this prison; but, as it was a time of much tribulation, she did not feel it expedient for many to visit her at this place, nor for those who did go, to make much tarry, lest the presence of many strangers might excite alarm among the inhabitants of the town and bring on further persecution. This she chose to avoid, knowing that it would be attended with no honor to the testimony nor be any benefit to the people, who, at that time, were not in a situation to bear it.

24. Elizur Goodrich visited Mother twice, and, by him, Lucy Wright, subsequently called "Mother Lucy," sent her, as a present, some things for her comfort and convenience. Mother Ann gave Elizur much good instruction, and sent him away, saying, "Go home, Elizur, and love Lucy as Christ loved the Church." She also sent, by him, some counsel, together with good and encouraging words, to the Elders, in prison at Albany.

25. Elizur returned home, and then went, in company with Lucy Wright, to see the Elders. When he delivered his message, the Elders were so overpowered with joy that they exclaimed, "How beautiful are the feet of them that bring glad tidings of good things and publish peace!" And so thankful were they to receive a message from Mother Ann,

that they fell on their knees, and even bowed down with their faces at his feet.

26. Mother Ann was also visited by James Boyd, of Poughkeepsie, who, by his repeated visits and conversation with her, gained a measure of faith in her testimony, and was solicitous to obtain her releasement from prison. At length, by the assistance of Joseph Ellis, a young Believer from Dover, who became responsible for her appearance, Mother Ann was removed from jail to Boyd's house, after having been confined a number of weeks.

27. Here she was treated with great kindness, and frequently testified her faith to those who came to see her. Mary Hocknell, who had been left at Watervliet, and had often visited Mother Ann, while in the prison at Albany, and carried provisions and other necessaries to her and the Elders, now went down to Poughkeepsie and tarried at Boyd's with Mother Ann, during the remainder of her imprisonment. James Boyd, and Nancy — his wife, having received a measure of faith, confessed their sins and united with Mother Ann, who, with her two female companions, were often engaged in the worship of God, under great power, and operations of the spirit.

28. This began to excite opposition among some of the lower class of people in the town of Poughkeepsie — for the devil never could endure the worship of God — and Mother Ann's power and testimony always offended his emissaries. One night, in particular, a number of the baser sort, painted and habited after the manner of Indians, came and surrounded the house, while the people were in the worship of God, and attempted to throw papers of gunpowder, through the windows into the fire, but, failing in their attempt, and being discovered, and sharply reproved by Mother Ann and James Boyd, they withdrew for that time. The attempt was secretly renewed some time in the night, and a large paper

of powder thrown in at the top of the chimney, but, fortunately, it bounded from the hearth, and did not take fire. This was the principal opposition that was manifested against Mother Ann while she was in Poughkeepsie. But none in the town embraced the testimony except James Boyd and his wife.

29. Samuel Johnson, who was in prison at the Old City Hall, in Albany, at the time Mother Ann was sent down the river, was soon after released, at the solicitation of his brother — John Johnson, who, being in unbelief, pleaded that his brother Samuel was not in his right mind, that he had formerly been firmly devoted to the cause of his country, and had been zealous to defend her liberties by force of arms, and, that the doctrine he had since preached, and for which he was imprisoned, was the effect of his insanity. He was therefore discharged, after ten days' imprisonment, upon his brother's becoming responsible that he should leave the state.

30. The Elders, and those who were left in prison at the Old Fort in Albany, after Mother Ann's departure, suffered considerably, partly from the persecuting spirit of their enemies, who endeavored to keep the Believers from visiting them, and in part from the arrival of a division of soldiers to be quartered in the Fort, which included the prison, and by which means they were confined to very limited quarters. By these means access to the prisoners was rendered more difficult, and their situation became more uncomfortable.

31. Sometime in November following, David Darrow was released on parole, at the intercession of his father-in-law,* and permitted to return to his family for a limited time. At the expiration of the time appointed he returned to Albany, and appeared before the Commissioners to deliver himself up; but they refused to receive him again as a pris-

* Jarvis Mudge.

oner, or to have any thing more to do with him. He, therefore, went and visited the prisoners, and then returned again to his family.

32. Prayers were now incessantly made for the releasement of Mother Ann and the Elders. The Commissioners were earnestly entreated, even as they walked the streets, to grant them their liberty. Being at length overcome with entreaties, they discharged the Elders, and those imprisoned with them in Albany, about the 20th of December, 1780, without any formal trial. The next object was to obtain Mother Ann's discharge; with this view the Elders took a carriage, and went down to Poughkeepsie, to see Mother. Elder James presented himself before Governor Clinton, who, at that time, resided in Poughkeepsie, and on his knees, besought the Governor's assistance. The Governor replied that he would assist him as far as lay in his power. Elder James Whittaker then informed him of their imprisonment, and related, circumstantially, the pretense of accusation, and manner of their treatment and sufferings. The Governor said it was the first knowledge he had received of the matter; that he did not know there was such a woman in prison; that if he had known it she should have been released before, and immediately gave orders for her releasement. Having obtained Mother Ann's releasement, the Elders, and Brethren who accompanied them, took her and her two companions,* and returned to Watervliet, about the last of December, 1780, where she was joyfully received by all her faithful children, in spiritual relation, after an absence of nearly five months.

33. Thus ended the only imprisonment that ever Mother Ann suffered in America; an imprisonment, which, though intended to suppress the work of God in this country, was, by the overruling hand of Divine Providence, made the oc-

* Mary Partington and Mary Hocknell.

casion of the most extensive circulation of the truth, and laid a foundation for the greatest ingathering of souls, of any event that had ever yet taken place. By means of this event, the sound of the Gospel trumpet, and the fame of "Christ's Second Appearing" extended far and wide in this country.

CHAPTER XI.

THE CHURCH VISITED AT WATERVLIET.— THE GOSPEL INCREASES.— MOTHER ANN SETS OUT ON A JOURNEY TO THE EASTERN STATES.— VISITS TUCCONOCK, ENFIELD AND GRAFTON, AND ARRIVES AT HARVARD.— THE INHABITANTS ALARMED BY FALSE REPORTS, &C.

After Mother Ann and the Elders were released from prison, and collected again at Watervliet, they were visited by great numbers of people from various parts of the states of New York, Massachusetts and Connecticut. Some of these had received faith at the prison in Albany, and others, in consequence of that event, came to see, and hear the testimony of a people who had been persecuted and imprisoned, for Christ's sake, and the gospel; and, by seeing and hearing for themselves, they received faith and embraced the testimony.

2. Great labors were now made, and great power of God manifested in planting, nourishing, and building up the faith of the gospel, in purging out and destroying sin, root and branch, and preparing souls for the kingdom of Heaven. In this labor Mother Ann and the Elders were now greatly assisted by a number of leading characters who had embraced the testimony and been faithful from the beginning; among whom were Joseph Meacham, Calvin Harlow, Elizur Good-

rich, Samuel Fitch, Israel Chauncy, Josiah Cogswell, Hezekiah Hammond, and others.

3. Their labors continued at Watervliet through the winter and spring following till May. During this time the increase of the work was great and rapid. The Believers continually increased in light and zeal, in power and understanding, signs and operations of the spirit in various manners upon the mortal body, prophecies, visions, and revelations of God greatly abounded; the purifying fire of the gospel searched every heart; the increasing power of salvation, and the enduring substance of eternal life, daily evinced, in every faithful soul, the reality of the latter day of glory.

4. In May, 1781, Mother Ann set out on a journey to visit the Believers in the east; this journey had been upon her mind for some time. She had seen in vision, while in England, a place in this country, which she had not yet found, and often spoke of it. Daniel Wood, of Upton, Massachusetts, had believed, the preceding winter, and had opened the testimony to his friends and neighbors, some of whom had received faith, and being at Watervliet, in the spring, with his sister — Margaret Leland, Mother Ann sent him home to prepare people for her reception, for her feelings were drawn that way.

5. Mother Ann left Watervliet about the middle of May, 1781, accompanied by Elder William Lee, (Ann Lee's natural brother) Elder James Whittaker, Samuel Fitch, Mary Partington, and Margaret Leland. She had, the week before, sent Jonathan Slosson to Benjamin Osborn's, Tucconock mountain* with orders to be faithful, and wait a further gift of God. She had previously determined to visit that place in her journey, but did not inform Jonathan of her determination. She, however, went directly there, and her visit, though quite unexpected, was joyfully received.

* Now called Mt. Washington, Berkshire Co., Mass.

6. Benjamin, and several of his sons, with their wives, and some others in that place, and its vicinity, had already embraced the testimony. On hearing of Mother Ann's arrival, the Believers in the neighborhood, also from Livingston's Manor, and other places around, gathered here to hear the word of God. Great labors were made; those who had already believed were greatly strengthened in the way of God, and a number of others added to the faith. On the Sabbath following a large concourse of the world, besides many Believers attended. Great power of God, with much manifestations of the power of the spirit upon the physical body attended the testimony, as was usual whereever Mother Ann ministered; this was also followed by much opposition. One Doctor Hollebert attempted to dispute with the Elders, but being confounded and put to the blush by Elder James Whittaker, he went and advised the mob to let them alone; so no acts of violence were committed.

7. After tarrying about ten days, in continual labors with the people, Mother Ann and her company took their leave, and proceeded to Enfield, Connecticut, and arrived at the home of David Meacham* about the first of June. The news of their arrival greatly alarmed the inhabitants of the town, and the Believers were threatened with a mob, to prevent which the Selectmen of the town came and advised the Elders to leave the place. Many, however, came for information, and a number believed and confessed their sins; this greatly enraged their ungodly neighbors around, whose darkness and unbelief, and consequent opposition to the cross, led them to brand the sacred testimony with the stigma of witchcraft, and delusion. After continuing in the place about a week ministering the gospel, and strengthening and encouraging those by whom it was received, Mother Ann and the Elders proceeded on their journey unmolested.

* Sixty-seven miles from Tucconock.

8. The next place they visited was John Maynor's, in Grafton.* They arrived about the middle of the week, and tarried till Saturday, ministering the gospel to some who had embraced the testimony in that neighborhood; on Saturday they proceeded to Daniel Wood's in Upton, nearly eight miles from Grafton, and tarried over the Sabbath. On Tuesday, they pursued their journey toward Harvard; arrived that night at Zaccheus Stephen's, in Still River, within the bounds of Harvard. On Wednesday they went to Isaac Willard's in Harvard, where they tarried about a week.

9 The house of Isaac Willard was in sight of, and not more than half a mile distant from the *Square House*, so called, in Harvard, where Mother Ann and the Elders afterward took up their residence. While at Isaac Willard's Mother Ann saw a large mob, in black, which filled the road leading to the Square House, and which seemed opposed to her going there. She then saw two angels, who made their way through the mob, by which she perceived that God would open the way for her to go.

10. After preparations were made for the reception of Mother Ann and the Elders at the Square House, they proceeded thither and took up their residence. Here they were visited from almost every quarter where the sound of the testimony had extended, and continued to preach the gospel, and minister the power of eternal life and salvation to all who were willing to receive it. Here Mother found the place and the people which had been shown to her in vision while in England, and during her residence in this place, the gospel had a rapid and extensive circulation. She visited many places in this quarter where the sound of the gospel had awakened serious inquiry, and where numbers had

* County of Worcester, Massachusetts, about sixty miles from Enfield and forty south-west from Boston.

already embraced the testimony, particularly Shirley, Woburn, Littleton and Petersham.

11. Mother Ann and the Elders passed through many scenes of suffering and tribulation in their labors to plant the gospel and nourish and strengthen the faith of Believers in these places. They spared no pains by day nor night, and frequently spent whole nights in continued labors teaching and instructing the people, and ministering the power of the resurrection to lost souls. Great power of God attended their labors wherever they went, and great multitudes followed them from place to place, to hear the word of God and partake of the power of the resurrection which accompanied their ministration. These things greatly alarmed the spirit of evil, and roused the anti-christian world around them, by which means they frequently suffered great persecution and were sometimes shamefully and cruelly abused in their persons.

12. Though the spirit of opposition did not suddenly rise to so high a pitch of malignity as was afterward manifest, yet it began to discover itself immediately after Mother Ann arrived in Harvard. As many continued to come, through honest intentions to seek after the truth, so many came also, from time to time with a caviling spirit, to search after evil, and, if possible, to overthrow that which was good. But such persons often went away greatly abashed, and confounded. Small parties of the above description of people frequently came, but were often greatly confounded at the mighty operations of the power of God among the people. At one time, shortly after Mother Ann's arrival, a large collection of people assembled, with a persecuting spirit, and it was reported that some of them brought clubs, but they did not show them. Their pretense was to attend meeting, and hear what these strange people had to say.

13. Being unwilling to admit people of such a spirit and

character into the house, (and there was not room in the house for so many) Elder James Whittaker desired them to assemble themselves in the door yard, which they accordingly did. He then took the Bible and read a passage of scripture to them, after which he delivered a solemn discourse, and then dismissed the assembly. This discourse, and manner of dismission so bound their feelings, they retired without offering any abuse.

14. Sometime in the latter part of July of this year a report was circulated in Harvard, that the Shakers had come there with seventy wagons, and six hundred stand of arms; that they were enemies to the country, and had come to aid the British in the war against America. It was also asserted by David Whitney, a bitter persecutor, in the presence of a number of people, that a certain man had told him that he had seen a curious chest of firearms at the Square House. These reports, while they alarmed the weak and ignorant, served as a pretext for the enemies of the truth, by whom they were fabricated, to vent their malignant spleen, and urge that the people should be forcibly driven off; while those of more candor and consideration were willing, first, to inquire into the matter, and ascertain the truth of such vague and doubtful reports, before they proceeded to violent measures.

15. Ephraim Davis, of Harvard, Captain of militia, having collected his company, informed them that he had heard such and such reports concerning the Shakers, and he intended to go and see whether they were true or not, and if they were true, they should be seen to, but, if false, he should not molest them. Accordingly a committee was appointed, with Asa Houghton at their head, to go and search into these matters. Davis, and his company, with a number of others, collected from different towns, attended the committee to the Square House. The committee requested to see the Elders, and stated to them the reports that were in

circulation; after hearing these reports, Elder James Whittaker came forward, and desired to speak to the assembly, to which they consented. Elder James said, "I understand that you have heard that we have weapons of war here, and are apprehensive that we are enemies to the country; we are a harmless, inoffensive people; we do not want to injure any man either in person or property; we want no man's silver nor gold, but only their souls to God; this is all we want of any one; but if you believe those reports, you may have free liberty to search the house, or barn, or any of these surrounding buildings.

16. This speech had a great effect on the candid part of the assembly; but the enemies of the truth, after finding no firearms, nor any thing else to warrant such reports, were still unwilling to relinquish their design; and seeing the truth afforded no pretext to arrest the people, they were determined to proceed upon any pretext which their own enmity might suggest, or even without any. Accordingly, Asa Houghton, in the name of the committee, ordered them to be gone from the place by such a stated day. Elder James Whittaker replied, "We came here peaceably, and we can say, as was said of St. Paul, we dwell in our own hired house." After considerable parley, about sunset, they began to depart, having been there most of the afternoon; but, through the gift of wisdom exercised toward them, they had not power to commit any act of violence.

17. But, a part of the company stayed until evening, and desired to hear the Elders speak their faith. Accordingly Elder James spoke to them; but, in the midst of his discourse, an ungodly ruffian broke in upon him; but he was soon rebuked by Father William Lee, who said, "You are not fair to break in upon Brother James; you ought to be silent, and hear, or peaceably withdraw." This put the man to silence, and Elder James continued to speak of the neces-

sity of confessing and leaving off sin, and closed his discourse with these words, "If you believe and obey these words which you have now heard, it will be well for you; but if you disobey them, it will be like mountains of lead to sink your souls into misery." Some of the company were pricked to the heart, and afterward opened their minds, and embraced the testimony, and were able to testify concerning these things.

18. Thus the work of God prevailed and the gospel spread against all opposition; so that notwithstanding all the mighty exertions of the beastly power of Antichrist, it found a permanent residence in the hearts of many. So mighty was the shaking among the "dry bones" to bring bone to its bone, that every awakened soul felt and acknowledged that the day of judgment was come.

19. The people in Harvard were mostly poor, and, at the Square House, where Mother Ann and the Elders had their residence, there had been no stores of provisions laid up, and, though vast numbers of people came from various parts to visit them, and great crowds were almost daily fed there, yet, through the abounding goodness of God, they were never known to lack a meal of victuals, but always found enough to satisfy the multitude, which, at times, seemed almost miraculous. But Mother Ann felt that it was the duty of Believers to provide for their temporal support and not always be seemingly idle dependents on the bountiful, and, apparently miraculous hand of Providence. She therefore called Jonathan Slosson to her room one day, and spoke to him concerning these things; and reminded him of the small quantity of provisions they had possessed to entertain so many people. "We are fed here," said Mother Ann, "apparently by the miracles of God; a great many people come, bringing little or nothing with them but their sins; yet they are fed, and have a plenty. I know it is by the miracles of

God, as when Christ fed the multitude with a few loaves and little fishes; so it is now, but, it cannot always be so." She then asked him if he could not assist them in devising some means to procure bread for the multitude.

20. As grain was scarce in, and about Harvard, and Jonathan knew it to be plenty in Lebanon, Hancock and Richmond, he offered to make a journey thither, to which Mother Ann agreed, and sent him, and Reuben Harrison, as messengers, to their Brethren in the west, to make known the circumstances of the little flock of Christ in Harvard. They went, and, by the kindness and liberality of their faithful Brethren, they soon obtained a good supply of flour and cheese. When they returned to Harvard with their provisions, Mother Ann and the Elders wept, and knelt down in thankfulness to God, for such a manifestation of faith and liberality in His people. Mother then called upon the young Believers to see what kindness and liberality had been displayed by the western Believers, and to witness the faith and zeal of the two young men who had been such a journey for their sakes; she said it was an example worthy of their imitation and ought to awaken them to thankfulness and gratitude.

CHAPTER XII.

MOTHER ANN AND THE ELDERS VISIT PETERSHAM.— MEETING AT DAVID HAMMOND'S DISTURBED BY A MOB.— MOTHER SHAMEFULLY AND CRUELLY ABUSED.

In December, 1781, Mother Ann and the Elders made a journey to Petersham;* they arrived at Thomas Shattuck's late in the evening, and found the family waiting their ar-

* About forty miles west, from Harvard.

rival, — Mother said, "It is good to watch, and you should always watch." Father William Lee said, "Ye watched for ye knew not the hour we would come." They, however, proceeded to David Hammond's that night.

2. The next day, being Sabbath, many people of the world, came in to attend meeting. Elder James Whittaker preached the gospel from these words, "Cleanse your hands ye sinners, and purify your hearts ye double minded; be afflicted, and mourn and weep."* He spoke with great power and energy of the spirit, and urged the necessity of confessing and forsaking their sins. "What is cleansing the hands," said he, "but confessing sins?" "And what is purifying the heart, but forsaking them? and what is being afflicted and mourning and weeping, but repenting of sin?" He continued his discourse about two hours.

3. This being the first visit that Mother Ann and the Elders made in Petersham the inhabitants generally manifested a desire to see and hear for themselves, and as they pretended civility, they had full liberty. Accordingly, on Monday evening there came a considerable number of civil people, also a company of lewd fellows from the middle of the town, who styled themselves the blackguard committee.

4. Being all assembled together Elder James Whittaker came and gave notice that all who had come with an honest desire to get information might walk into the other room. Accordingly the more civil part of the assembly went in, leaving the forementioned company who had evidently come with no good intentions. Elder James took a Bible and read to the assembly, then began to speak. In the time of speaking the company that had stayed back in the other room, began to crowd in, and stretched themselves through the room, from the door to the bed, where Mother Ann

*James IV, 8th and 9th.

and Elizabeth Shattuck were sitting together, on the bedside, with a number of other sisters sitting near them.

5. As people were occasionally coming in, and the assembly generally engaged in hearing the preacher, this mob had opportunity to arrange themselves through the assembly without being much noticed. Instantly a cry was heard, "knock out the lights." The lights were all suddenly extinguished, except the one in Elder James' hand; and immediately a passage was made by the mob, from the door to the bed, where Mother Ann was sitting. At this instant entered three ruffians painted black, and rushing forward, the foremost one seized hold of Mother, and, with the assistance of his comrades, attempted to drag her out, but Elizabeth Shattuck and several other sisters instantly clinched hold of her, and held her, and Elizabeth being a large, heavy woman, and the passage narrow, the ruffians were not able to accomplish their purpose; and quitting their hold they suddenly fled out of the house.

6. In this struggle, though it was but momentary, they tore a breadth out of a new gown which Mother had on. Their wicked design being now fully known, Elder James advised to have the remainder of the assembly withdraw, as it was growing late. On being spoken to, they left, apparently, in a peaceable manner, but Mother, in the spirit of prophecy, said the wicked would come again, which caused some labor among the Brethren and Sisters, to secure her from their cruel hands. However, as the mob had withdrawn and all danger apparently at an end, the neighboring Believers returned home, and some of the Brethren who accompanied the Elders, went with them. Those who remained were about retiring to rest when Mother discovered, from the window, that her cruel persecutors were near, and made some attempts to conceal herself. The house was again assaulted by about thirty creatures in human shape;

the doors being fastened, were burst open and broke, and these ruffians entered.

7. David Hammond was immediately knocked down and cruelly beaten; Mary, his woman, who had a young child in her arms, was knocked down, and received several severe strokes on her head by one Thomas Carter. Elder James Whittaker was clinched by the collar, knocked down and left for dead; and several others were knocked down. Father William Lee was also hurt, and all who stood in their way were beaten and bruised more or less.

8. As their object was to seize Mother Ann, the candles had been previously concealed to prevent their finding her. But this did not hinder them, they seized fire brands, and searched the house, and at length, found her in a bedroom; they immediately seized her by the feet, and inhumanly dragged her, feet foremost, out of the house, and threw her into a sleigh with as little ceremony as they would the dead carcase of a beast, and drove off, committing, at the same time, acts of inhumanity and indecency which even savages would be ashamed of.

9. In the struggle with these inhuman wretches, she lost her cap and handkerchief, and otherwise had her clothes torn in a shameful manner. Their pretense was to find out whether she was a woman or not. In this situation, in a cold winter's night, they drove nearly three miles to Samuel Peckham's tavern, near Petersham Meeting-house. Father William Lee feeling great concern for Mother's safety, he and David Hammond followed the sleigh. He told the ruffians that she was his sister and he would follow her; and, attempting to hold on to the hind part of the sleigh, they gave him many blows with the butts of their sleigh whips. He and David however followed them to the forementioned tavern. Elder James Whittaker, being badly wounded, was not able to follow them.

10. It appeared that Samuel Peckham was a Captain of militia, and had previously agreed with the ruffians who seized Mother, to give them as much rum as they would drink, on condition that they would bring her to his house. After they arrived Father William Lee and David Hammond remonstrated against the ungodliness and brutality of their behavior. David presented to them the unlawfulness of such conduct, and how they had exposed themselves to the penalties of the law. Being by this time ashamed of their conduct, and fearful of the consequences, they promised to release Mother Ann upon condition that David would sign an obligation not to prosecute them for what they had done. Being impelled by a feeling for Mother's safety, he reluctantly yielded to their demands, and left them to answer at the bar of Divine justice concerning a species of conduct for which they were unwilling to appear before an earthly tribunal.

11. This being done, they released Mother Ann, and some time in the night some of them brought her and those with her back to David Hammond's. She came in singing for joy that she was again restored to her children, (meaning her spiritual followers). The men who brought her back appeared to be greatly ashamed of their wicked conduct, and confessed that they had abused her shamefully, said they were sorry for it, and desired her forgiveness. Mother Ann replied, "I can freely forgive you, I hold nothing against you, and I pray God to forgive you;" so they departed peaceably. After their departure Mother related the shameful abuse that she had suffered from these merciless wretches, and said, "It really seemed as if my life must go from me, when they dragged me out of my room, and threw me into the sleigh; besides they tore my handkerchief from my neck, my cap and fillet from my head, and even tore some of the hair out of my head.

12. But I was treated kindly at the tavern where they carried me. The tavern-keeper's wife kindly nursed and helped me One of the men that took me away gave me his handkerchief to wear on my head, and another gave me his surtout to wear home.* Elder James Whittaker, who had been prevented from following Mother by reason of the severe wound which he had received, informed her of his abuses. His face was greatly swollen, and his jaw very painful, and he was apprehensive that it was broken; but, said he, "I can pray for them," and kneeling down, he cried, "Father, forgive them, for they know not what they do."

13. But so insidious were the inhabitants of Petersham, both priests and people, professors and profane, that it seemed as if nothing was too bad for them to say or do against the Believers in general, but more especially against Mother Ann and the Elders, against whom the most vile and vicious accusations that could be conceived, were uttered. Witchcraft and delusion was the general cry; even in their solemn assemblies of worship, the preachers would vent their malicious spleen, and mock and mimic the operations of the power of God, which they had seen or heard of among the people. This has reference to those exercises of the physical body produced by great spiritual emotion, and experience which has been manifest in all ages of the world among a people very deeply and spiritually exercised.

* By this it appeared Mother was willing to acknowledge kindness, even in her worst enemies.

CHAPTER XIII.

MOTHER ANN AND THE ELDERS RETURN TO HARVARD.— THEY ARE THREATENED AND ORDERED TO LEAVE THE PLACE.— AFTER MUCH AFFLICTION THEY LEAVE HARVARD AND GO TO ENFIELD, FROM WHENCE THEY ARE DRIVEN BY A MOB.— THEY GO TO ASHFIELD.— AFTERWARD RETURN TO HARVARD.

1. Soon after these incidents Mother Ann and the Elders returned to Harvard, and continued their labors through the winter, visiting the Believers in Shirley, Woburn, and other places in the vicinity, purging out sin, and strengthening and confirming the Believers in their most holy faith. Many Believers also continued to visit them, during the winter, from various other parts. The spirit of opposition also continued to manifest itself, which frequently brought great sufferings upon the Believers, particularly upon Mother Ann and the Elders.

2. The opposition of the wicked, in and about Harvard, had been more or less manifest, even before the opening of the testimony in these parts. Many threats were made, and the people were all apprised of having many secret, as well as open enemies; and, though many individuals suffered abuses, from time to time, from their particular acquaintances who were opposed to the testimonies, such as slandering, mocking, scoffing, stoning, pilfering, cheating, defrauding, and the like, yet, no general persecution had been experienced.

3. But during this season, as the gospel increased, and the testimony against the flesh prevailed, the fears of Antichrist began to be more and more alarmed. He could no longer endure religion which threatened the foundation of his king-

dom, by turning so many of his subjects from darkness to light, and converting them from the error of their ways.

4. Much had been said, and many fears excited among the multitude, concerning the Believers being enemies to the country, and having firearms secreted among them; and, though public search had been made and no trace of evidence could be found to authorize such a suspicion, yet, as the Believers were, from principle, averse to war, and as this principle had been inculcated by Mother Ann, and the Elders, it was still held up as a suspicious evidence of their hostile feelings to the country.

5. This, through pretense, being made the ground of alarm, measures must, of course, be taken to prevent the apprehended danger; Mother and the Elders must be driven out of Harvard. Accordingly, about the latter part of January, 1782, Phineas Farnsworth,— Captain of militia, came, with a large company of men, to drive them off, unless they would promise to be gone by such a time. Many Believers were assembled in the Square House, and engaged in the worship of God. The company surrounded the house with clubs, which they poised and shouldered, after the manner of muskets, apparently with a view to alarm the Believers. The Captain obtained admittance into the chamber where Mother Ann was, and stated his business, requiring her to leave the town. Mother replied that she expected to go away to-morrow, if it was God's will. "Very well," said the Captain, "if you are going so soon I shall let you alone." After some conversation he took his leave of Mother, promising not to molest her, seeing she was going away to-morrow. "Yea," said Mother, "I expect to go to-morrow, if it is God's will; but I will return again the next day if it is God's will, for all you." The Captain, feeling himself bound, said no more, but went down stairs.

6. During the Captain's interview with Mother Ann, a

number of his men had entered the room where the Brethren were in their worship, Daniel Wood, by order of Father William Lee, was stationed at the partition door, to keep the mob from entering the Sisters' apartment; several attempted to enter, but were kept back by Daniel. At length a violent-spirited stout man came up with a determination to enter, and clinching Daniel, with sudden violence, forced him through the door. Instantly the blood gushed forth, and ran down Daniel's face and bosom. Soon after this, the Captain came down stairs, and seeing Daniel bloody, inquired, who had done that? "One of your men," replied Daniel. He then ordered his men to go immediately out of the house. They obeyed his order, and all departed, without offering any further abuse, at that time. The next day, Mother Ann and the Elders went away, were gone a short time, and then returned.

7. Having been, for some time, continually threatened and harassed by mobs, and feeling the way of their usefulness in Harvard nearly hedged up, and knowing that their young disciples were not able to keep the way of God without help, they were brought under great sufferings and labor; and being warned of God, to leave the place, in order to avoid a mob, which was coming, the next day, to drive them off by force, they assembled the Believers together, in the evening, and spoke much to them, to strengthen and encourage them to stand faithful in the way of God, come life or death.

8. Mother Ann, in taking leave of her children, knelt down and spoke to them in a very feeling and affecting manner; manifesting the great concern she felt for their welfare; that she could freely lay down her life for them, if it could be any gain to them; but that she was called of God to preserve her life, and take care of herself for their sakes; and added, "I should be willing to die, and go to Christ, if you could do without me, but you cannot." This was a very af-

fecting season to her spiritual children, and caused their tears to flow in abundance. Mother, with Mary Partington and the Elders, departed, the same night, from the Square House, and went to Zaccheus Stevens'. Early the next morning, the mob came, in great multitudes, to the Square House, but not finding Mother Ann and the Elders, they placed an empty barrel before the door as a stage, on which they placed the Brethren and Sisters, one after another, and examined them, but were still unable to gain any intelligence concerning Mother and the Elders.

9. They then proceeded to Isaac Willard's where Elizur Goodrich and Lucy Wright, (subsequently called Mother Lucy) had retreated, and began to search his house; but, on attempting to open a door of an upper room, where Lucy and Elizur had retired, Isaac forbade them, and told them that if they opened another door in his house, they should suffer the penalty of the law; upon which they all dispersed.

10. Mother and the Elders departed from Zaccheus Stevens' the same morning, and proceeded on their journey to Enfield, Connecticut, where they arrived, about the beginning of March. Here they had new scenes of sufferings to pass through. Many Believers gathered to see them; the world, also, from the surrounding country, were very pressing for information. They tarried a week, or ten days, ministering the gifts of God, and strengthening and encouraging the Believers.

11. These things, while they excited great joy and zeal among the Believers, did not fail to alarm the jealous fears, and stir up the persecuting spirit of Antichrist. A mob of about two hundred men was raised, and assembled before the house of David Meacham, where Mother Ann then was; this mob was led on by Jonathan Bush, Captain of militia, Eli Bush, Lieutenant, and Isaac Terry. They ordered Mother Ann and the Elders to leave the town within one hour, and

threatened, in case of disobedience, to carry them off by force. As their orders were peremptory, and a refusal likely to be attended with dangerous consequences, Mother felt it most prudent to leave the place. Elder James Whittaker addressed the mob, and said, "We came to this place peaceably, to visit our Brethren, but, since you have judged yourselves unworthy to receive the gospel, we will go to some other place." They accordingly withdrew and the mob followed them to the ferry which was about eight miles distant. On their way from Brother David's to the river, Mother Ann and her companions saw and felt themselves surrounded by hosts of angels, which so strengthened and encouraged them that they broke forth in heavenly songs, and, in union with the angelic hosts, sung with great power of God, while their wicked persecutors, who understood none of these things, followed on in gloomy silence.

12. In passing through the town, near the river, a noisy rabble gathered and followed after them with threatening and abusive language. At this instant, a young American officer who was passing through the main street, observed the mob, and, being attracted by curiosity, he rode up to them, and, on inquiry, was informed that they were driving the Elect Lady and her followers, out of the town. Being well mounted and armed, and perceiving that the woman and her friends, though entire strangers to him, were very peaceable, and inoffensive, and patiently bore the insulting language of the mob, without making any reply, he took his station near Mother Ann's carriage, and followed her to the ferry, with the determination, if possible, to prevent abuse.

13. Having arrived at the ferry, the young man, altogether undaunted at the threatening appearance of the mob, led Mother into the boat, and assured Mother that she had nothing to fear. As the boat was about to start from the shore, one of the mob made proclamation, forbidding Mother and

the Elders ever entering the town of Enfield again,— declared that they were very fortunate in escaping punishment at this time; and that, if in future they should ever come again, they might expect tarring, feathering, ducking, &c.

14. Being prevented from using any further violence, by the presence and determined resolution of the officer, the mob withdrew, and Mother Ann and her companions crossed the river in safety. After landing, they returned their grateful acknowledgments to the young man who had manifested such kindness to them, though strangers, and who had so generously interfered in their behalf, as to protect them from the abuse of their enemies. They then separated, and the young man went his way.*

15. Mother Ann and the Elders proceeded up to West Springfield; they then re-crossed the river, and went to Kingston, while Brother David Meacham, who had accompanied them from Enfield, returned home to get a carriage to assist them on their journey. They tarried at Scott's tavern in Kingston, from Saturday, until Monday. Brother David having returned with his carriage, they all proceeded to Amaziah Clark's, in Granby; thence they visited Jonathan Bridges', and some other Believers in Belcher; thence up the river, to Peter Bishop's, in Montague.

16. Peter and his family had embraced the testimony the preceding summer, and being the only Believers in the town, they had many difficulties, and much opposition to encounter. Their unbelieving neighbors were greatly enraged

* Elijah Jones, subsequently a merchant, in Lansingburgh, N. Y., was the young officer mentioned above. He was, at that time, a Lieutenant in Col. Sheldon's Regiment of Dragoons, in the Revolutionary War; and, being then on business that way, he was providentially led through the town just at the time of the above-mentioned occurrence; and was thus made instrumental in protecting Mother Ann from the abuses of a cruel mob. Mother several times mentioned her remarkable deliverance at that time, with great thankfulness, and said, "God sent that young man there for my protection." "And the earth opened her mouth, and swallowed up the flood."

against them on account of their faith; and as they lived remote from Believers, and supported themselves by their occupation, they were considerably exposed to the injustice and abuse of their wicked neighbors, who threatened to starve them by withholding their custom.*

17. After Mother Ann arrived at the house, she inquired of Abigail Bishop concerning their temporal circumstances, and whether they had provisions. Abigail replied they had but little, and informed Mother of their circumstances, and how they were threatened by their unbelieving neighbors, and she took all the flour she had to make a cake for Mother's supper. Mother then said, "I pray that thy morsel of meat may be like the widow's barrel, and the cruise of oil, that did not fail in the time of famine. Trust in God, and you will never want for bread. The world will feed you; they will make good measure, pressed down, heaped up, and running over, will men measure unto you." Mother and the Elders tarried at Peter's over night, had a comfortable meeting with the family, and then departed.

18. A few days after this there came a man to the house that owed them, and brought grain, to pay the debt; he measured the grain in Abigail's sight, and she observed that he heaped every measure, and pressed it down till it ran over. Thus were Mother's words fulfilled, and, through God's abounding goodness, Abigail and her family never came to want; but, notwithstanding the enmity of their wicked neighbors, they always had a plenty.

19. After leaving Peter's, Mother Ann and her company returned down the river, five miles, to Sunderland, crossed the river, and proceeded on their journey to Asa Bacon's to Ashfield, where they arrived the latter part of March, 1782. Here they found a place of retirement from the clamor of riotous mobs; and here they continued about two months,

* Their occupation was weaving, coloring and pressing cloth.

without permitting the Believers to visit them very openly. As there were but few Believers in the neighborhood of Ashfield, Mother Ann seldom had occasion to visit while she remained in that place. But, a little before her return to Harvard, she went to Shelburne, about five miles distant, to visit the family of Jonathan and Aaron Wood. She had frequently been requested by the family, and particularly by Aaron, to come and see them, and had given them some encouragement of coming. She accordingly set off, accompanied by Mary Partington, and some of the Elders, and walked there on foot. She came smiling into the house. This was a welcome and joyful visit to the family, and especially to good Brother Aaron, who loved Mother with all his heart; for she had often filled him, soul and body, with many powerful gifts of God, and he did not lose the remembrance of them. She tarried some days, and blest the family, and then returned to Ashfield.

20. About the 20th of May, 1782, Mother Ann and the Elders left Ashfield and returned to Harvard, and continued their labors in Harvard, Shirley and Woburn, nearly through the summer, teaching, strengthening and encouraging the Believers in these places, as well as those who visited them from places more distant. But, the spirit of opposition was still restless; the enemies of the cross still thirsted for persecution. The stale charge of *enemies to the country, firearms, and implements of war*, was again renewed as a pretext; nor could they be satisfied short of expelling the testimony, with all its witnesses, from the country.

21. About the latter part of July, 1782, a number of men met, and appointed a committee to set up advertisements in the several towns around, to notify the people to meet, on Harvard Commons, and drive off the Shakers. The advertisements were accordingly put up, and on the appointed day, the people met. On the morning of that day, Phineas

Fairbanks, the first deacon in the Presbyterian Church, at Harvard, and accounted the greatest Christian in town, sent two barrels of cider on to the Commons, for the mob to drink, in order to stimulate their zeal. But, it being the time of the meeting of the Clergy, commonly called Ministers' meeting, the ministers requested the mob to wait until they had first seen, and conversed with the Shakers, themselves. Accordingly, four of them came over to the Square House, and desired to converse with the Elders. The Elders came into the room, and Labdiel Adams, minister of Lunenburg, who appeared to be their chief speaker, desired to know if there was liberty to ask a few questions. "Yea," replied Elder James Whittaker, "any civil questions."

22. Adams then observed that the people were apprehensive that there were warlike stores laid up in this house, and manifested much concern about it; Elder James, who knew that they did not believe this charge themselves, and that it was made merely as a pretext, replied, "There is liberty to search the house, if you can do it and not wrong your consciences; I say, there is liberty to search the house all over, if you can do it, and not wrong your consciences; but don't you wrong your consciences."

23. Adams then asked, "Are you willing to take up arms against Britain?" Father William replied, "I never killed a creature with a gun in my life." "But," asked Adams, "Are you friends to America?" "Yea," replied Elder James Whittaker, "We are friends to all the souls of men." "But supposing," said Adams, "one of your people should go into the war, and should live to return home again, would he not have to confess it as a sin?" "Yea, surely," replied Elder James, "if he, himself, believes it to be sin," "but, we do not bind men's consciences." Adams then turned to Aaron Jewett, who was present, and asked him, "When you confessed your sins, did you not confess your going into the

army, as a sin?" To which Aaron replied, "I was so far from confessing it as a sin, that I never once thought of it." Many other inquiries were made on this subject, which were all promptly and judiciously answered by Elder James and others.

24. The principal object of their inquiries seemed to be, to find out the opinion of the Elders concerning the war, in order to satisfy themselves concerning the general rumor, that the people were enemies to the country. But, Elder James answered them plainly and pointedly, concerning that matter; that they had nothing to do with the war, one way, nor the other. "But," said he, "We will fight your enemy, and the enemy of all mankind, that is, the devil."

25. After a good deal of conversation on these, and other subjects, Elder James began to sing, and there being many of the Brethren present, they all united, and sang with him, for some time. After this Elder James invited these ministers to stay and dine; but they declined, and took their leave. Having returned to the mob, who were still waiting, they advised them to relinquish their design, and let the people alone. One of the ministers, by the name of Parker, inquired of Adams, what he thought of the Shakers? Adams replied, "I think the people better let them alone; that Whittaker is a sharp man."

26. This advice occasioned considerable confusion among the mob; some were still very urgent to proceed; but, on some of the town officers inquiring for paper and ink, it was rumored, among the mob, that they were going to take down their names. This gave them a start, and they immediately began to disperse. Several scattering parties came to the Square House, but offered no abuse. Thus were the evil designs of the wicked again frustrated.

CHAPTER XIV.

THE BELIEVERS DRIVEN FROM HARVARD AND CRUELLY ABUSED BY A RIOTOUS MOB.

1. The wicked having hitherto failed in their attempts to expel the witnesses of the truth from Harvard, or to stop the progress of the testimony, and "still breathing out threatenings and slaughter," were determined to renew their attempts, and, by a powerful mob, to drive them out of the town. With this view, it seemed they were determined to exert all their influence to strengthen their party, and to seize upon the most favorable opportunity for putting their designs into execution.

2. The Believers, having harvested their grain, began to collect, from New Lebanon, Hancock, and other distant places where the gospel had been planted, to visit the Church at Harvard. Large numbers having already collected, great power, and operations of the Holy Ghost, and great zeal, on the part of the Believers, all conspired to increase the rage and enmity of the wicked, and to hasten the execution of their cruel designs.

3. It appears, that, in this last attempt, they had designed to keep the time and plan of their intended proceedings entirely secret from the Believers. But Mother Ann saw, in vision, a mob coming, and seeking her life; and being warned of God to withdraw herself, because the wicked were plotting measures of violence, she and the Elders prepared to leave the place for a season. But before they departed, the Brethren and Sisters assembled together, to take their leave of them, and to renew the bonds of filial love, to their blessed Parents in the gospel.

4. Being assembled together, they all knelt down and wept, bitterly, and prayed for the safe protection of their

blessed Mother and Elders. She said to them, "Brethren and Sisters, be comforted, my spirit shall be with you." Many other good words were spoken to them by Mother and the Elders, for their strength and consolation.

5. After the Elders had mounted their horses to go, there came some Believers from a distance; Mother and the Elders stopped awhile with them, and the two Elders—(Father William Lee, and Father James Whittaker) alighted from their horses, kneeled upon the ground, and cried to God in a very powerful and affecting manner. Then, mounting their horses again, they set off, on Friday, the 16th of August, 1782, leaving Elder Hocknell to take care of the people, and went to Abel Jewett's in Littleton. The next day they proceeded to Nathan Kendal's in Woburn, and thus escaped the cruel rage of their persecutors.

6. After the departure of Mother Ann and the Elders, the Believers attended to their duties with great joy. The Sabbath following, the Believers in general, from Harvard, and the neighboring towns, assembled at the Square House, to hold their public worship. These, together with the distant Believers, formed a large assembly, who all went forth with great zeal, and worshipped God with singing, dancing, leaping, shouting, clapping of hands, and such other exercises as they were led into by the spirit.

7. The power of God manifested in this meeting, in visible operations, was so mighty that it shook, not the Believers only, but the spectators who attended meeting with them, so that when the Believers kneeled, they kneeled also. But, the sound of this meeting, though joyful to the Believers, was terrible to the wicked; for the sound thereof was heard at the distance of several miles.

8. The wicked had been so embittered against the testimony, that they were hardly able to keep themselves within bounds, and only waited for a suitable occasion, to vent their

malignant rage. This meeting furnished the occasion, and roused their persecuting spirits to the highest pitch of enmity ; so that while the Believers were yet engaged in devoting their time and strength to the service of God, their enemies were busily employed in collecting their forces, to make war with the woman and her righteous seed.

9. The Believers having spent the day, and the evening, to a very late hour, in various exercises of the spirit, the meeting was dismissed. Those who belonged in the neighborhood, returned to their homes, and a number of the distant Believers went with them, for the convenience of lodging. Early on the morning of the 19th of August, 1782, while it was yet dark, the mob began to assemble around the Square House; their noise alarmed the people within, some of whom supposed them to be a company of Indians. An aged Brother soon opened the door, and some of them came in, and, in a very rough manner, manifested their determination. Two of them went up stairs in search of Mother and the Elders, and were vexed at not finding them. Lucy Wright, who had slept in another chamber, went and spoke to them, and endeavored to calm their ferocious spirits; but they refused to hear her, and threatened to pitch her, headlong, down stairs. Mother Lucy understanding their object, and considering her horse was at Shirley, and being unable to take her journey on foot, she went down with Mary Partington, and each took a milk pail, as though they were going to milking, passed through the mob, and went to the barn, where they left their pails, and passed through the barn, took their flight across the fields, to Solomon Cooper's, and so escaped the mob.

10. Messengers were immediately dispatched to acquaint the neighboring Believers, who soon repaired to the scene of action. When they arrived, they found a large company of men in front of the house, armed with whips, cudgels, &c.,

and their numbers rapidly increasing. As the Brethren and Sisters collected, they went into the house. When they had chiefly assembled, it was judged there were about four hundred of the mob. All was yet silent between the parties.

11. Elder Hocknell now gave orders for all the Believers to assemble in one large room, fronting the mob. When assembled, the room was full, from end to end, excepting a narrow alley between the Brethren and Sisters. He then desired them all to kneel down, and pray to God for His protection, in such a trying time as this. Accordingly, they all fell upon their knees, and cried earnestly to God.

12. The mob no sooner discovered that the Believers were on their knees, than they rushed upon the doors which were shut and barred, burst them open, and began to seize upon the Brethren and Sisters as they stood upon their knees. Richard Treat, being next to the door, was the first who fell into their hands. They seized him by the collar with such rage and fury that they nearly severed it from his shirt. Thus they seized one after another, some by their collars, some by their throats, and some by the hair of their heads, and wherever they clinched, they kept hold, until they dragged the person out of the room, through an entry, and out at the outer door, on to the doorsteps, then they were delivered up to the party without.

13. In this manner the Brethren and Sisters were seized, indiscriminately, without any resistance and dragged out, with as little humanity as ravenous wolves would drag out harmless sheep from the fold. None but devils incarnate could be so far divested of the feelings of common humanity, as to engage in such a horrid transaction.

13. In the mean time Elder Hocknell passed out, undiscovered, through the midst of the mob, and leaped over the fence into the garden, where he kneeled down, under some peach trees, and cried to God to know what he should do.

Suddenly the power of God fell upon him, and stretched out his hand toward the east. He immediately followed its direction, which led him to Mother Ann and he informed her of these things.

14. The Believers being all embodied, and surrounded by the mob, orders were given that all who lived in the vicinity should return immediately home; and that the distant Believers should leave the town, and never be seen there again; and one hour was allowed them to prepare, and eat their breakfast, and make ready for their journey. If any of the Believers attempted to address the mob, with a view to cool their rage, they were immediately answered by a stroke over the head, with a whip, or cudgel.

15. During the hour of preparation to which they were limited, all were busily employed. The time indeed was short, considering there were more than one hundred people, and many of them more than an hundred miles from home. They, however, made what expedition they could, and prepared according to their restricted circumstances. At the expiration of the hour, they were ordered to march. The Sisters were permitted to ride, but the Brethren were forbidden, though many of them had horses with them. About one-half of the mob formed the advance guard; the Believers, in a body, were placed next, and the remainder of the mob brought up the rear. The Brethren who belonged in and about Harvard were determined to follow their distant Brethren and Sisters, notwithstanding the orders of the mob to the contrary.

16. The leaders of the mob were Phineas Farnsworth, Captain of militia, Jonathan Pollard, Lieutenant, Isaiah Whitney, Jonathan Houghton, Asa Houghton and others. The mob, being nearly all on horseback, compelled the Believers to advance with speed. If any who were aged and infirm did not travel so fast as their drivers thought proper, their

pace was soon quickened by a severe stroke of a whip, or cudgel. If any one attempted to admonish them for their cruelty, the lash, or cudgel over his head, face and eyes soon convinced him of the danger of admonishing an unprincipled mob, whose loving kindness is bitter, and whose tender mercies are cruel. Numbers of the Brethren found, by sad experience, in the course of that day, that it was in vain to attempt to moderate the fierceness of their cruelty, or soothe their savage hearts.

17. Soon after the procession began, one of the Brethren — Dyer Fitch, for praying to God, was cruelly beaten over his head and face, by Isaiah Whitney, who commanded him to hold his tongue. Dyer replied, "I will not, I will cry to God, if you kill me." Whitney continued beating and repeating his command, and Dyer continued to make the same reply, for some time. Thus they proceeded. As they were crossing Jeremiah Willard's pasture, Abijah Wooster, and another Brother came up, and Abijah, seeing James Shepherd, immediately clasped him in his arms, at which Asa Houghton rode up and struck Abijah over his head, with a good staff. Abijah was then put under a guard, who was ordered to keep him safe and take him along with the rest.

18. They drove on about three miles till they came to a level open plain near Still River, where they were ordered to halt. "Now," said the leaders of the mob, "we will have a little diversion," and orders were given for James Shepherd to be soundly whipped. James was the only person whom they had taken of those who came from England, and against whom their enmity was the most pointedly leveled; and, as they had been disappointed of taking Mother Ann and the Elders, they resolved to wreak their vengeance on his back, and whip him for all the rest. They accordingly formed a ring, and sent one of the mob into the

bushes to cut sticks for the purpose. He soon returned with his arms full, and distributed them among the company appointed to whip him, and each one was appointed to give him a certain number of strokes. James was then ordered to strip, and, accordingly, pulled off his coat and jacket, and kneeling down he said, "Be of good cheer, Brethren; for it is your Heavenly Father's good pleasure to give you the kingdom."

19. On hearing these words, one of the ruffians — Isaiah Whitney, without waiting for orders, gave him a number of severe strokes with his horse-whip. Just at this instant Eleazer Rand and Jonathan Slosson arrived; and Eleazer, seeing these strokes, suddenly leaped on to James' back. This increased the rage of the mob to such a degree that they beat on with their clubs, canes and whips, and then laid hold of him to pull him off; but he held so fast that they drew him and James some distance before they broke his hold; others of the Brethren followed Eleazer's example, to cover James and each other from the blows, till they were all in a huddle.

20. Eleazer often repeating the words "O Lord" was seized by the collar, by one Priest, from Bolton, who shook him severely, and commanded him to hold his tongue. Eleazer replied, "I wont hold my tongue, I will pray." Upon this, Priest shook him, and drove his fist against his neck, till he drove him several rods, repeating the same command, and receiving the same answer. He then hurled him against a stone wall and returned to the mob. Jonathan Houghton asked, did you stop the little dog from praying? "No," replied Priest, "nor I could not unless I had killed him."

21. William Morey, of Norton, at that time a zealous Believer, testified, with great boldness, against such acts of cruelty, and sharply reproved Farnsworth, the Captain of

the mob, for their abusive conduct; declaring that the judgments of God would follow them for these things. Farnsworth, enraged at this report, came at him, and, with his clenched fist, struck him on the side of the face with such violence, that he knocked out several of his teeth, and wounded him in his cheek and jaw, in such a manner that he bled excessively. But William still continued to bear testimony against their wickedness; though, in consequence of his severe wound, he was not able to speak plainly.

22. The malicious Farnsworth now gave orders to march, and the Believers were again arranged according to the orders of the mob, and driven on with greater vehemence than before, being continually abused by their merciless drivers, all the way till they came to the division line which separates Harvard from Bolton, and which is about six miles from the Square House. Some of the Harvard Brethren who had been kept back, by the mob, made a little halt in the road, before the house of Zaccheus Stevens, which was near the line. A number of Sisters being at Zaccheus' in much tribulation, one of them — Hannah Prescot, came to the door weeping, and said, "Brethren, don't go back." The Brethren replied they were determined to go with their distant Brethren as far as the mob went. "Do," said Hannah, "I would die with them, rather than leave them with that wicked mob." They accordingly followed on till they came to the division line.

23. Here the mob placed a strong guard to prevent the Brethren of Harvard from going any further, and sternly forbade their passing the line. But, the Brethren being determined still to go on, cried out, "Are you highway robbers? We have as good a right to the highway as you have, and we will not trust our distant Brethren with you, we will go as far with them as you do." "If you attempt it," said the Captain, "we will spill your blood in the sand." Notwith-

standing these threats, the Brethren proceeded; but were inhumanly beaten with clubs, by the Captain and his guard. Eleazer Rand had the bone of his arm split, and a number of the Brethren received very severe bruises. The club, at length, flew backwards, out of the Captain's hands; and the guard, apparently terrified, fled before the Brethren, with the utmost precipitation; so that the Brethren went on and joined the rest of the Believers.

24. From the place where the mob halted to whip James Shepherd, to Lancaster, a distance of seven miles, was one continued scene of cruelty and abuse; whipping, with horse-whips, pounding, beating, and bruising with clubs, collaring, pushing off from bridges, into the water and mud, scaring the Sisters' horses, with a view to frighten the riders, and every kind of abuse they could invent without taking lives; indeed it seemed almost miraculous that none lost their lives from such cruel and inhuman abuses.

25. One of the Brethren in the rear — Jonathan Bridges, for not going as fast as they chose, was cruelly whipped, almost every step, nearly the distance of a quarter of a mile. The Brethren, at length, became weary, and out of breath. Some of the aged and infirm ventured to mount their horses for relief; but, they were not brought before a judge, or jury, to be tried for such offenses as these; some one of this persecuting rabble would immediately ride up to them, and, with the butt of a whip-stalk, or large cudgel, soon hurry them down from their horses. William Morey, after being so severely wounded, mounted his horse to ride, but was soon pulled off; he again renewed the attempt, a number of times; but was pulled, or beaten off every time. One aged man mounted his horse, and rode some distance, before the mob could attend to him. This enraged them so that they could not be satisfied to punish him with the weapons they had in possession; therefore, one of them took a rail from the fence, and

beat him off his horse, by which means the old man narrowly escaped being killed.

26. When they arrived at Lancaster, the leaders of the mob, after consulting together, dismissed the distant Believers, with this injunction, namely, "that they should never be seen again in Harvard; and if any of them should be seen there again, any of the party, then present, should have full power to tie them up, and whip them without judge or jury." "But," added they, "we have a further work to do with the Harvard Shakers."

27. After this dismission, the Brethren and Sisters, feeling the need of some refreshment, gathered under a large shady elm to eat some bread and cheese, which some of the Brethren from Harvard had provided for them. Here they all kneeled down and gave thanks to God that they were accounted worthy to suffer persecution for the testimony of the gospel. This so provoked the mob that they again rushed in among them, some on horseback and some on foot, and again began the horrid scene of beating. Here they vented their malignity without regard to age or sex; lashing and beating both Brethren and Sisters, over their heads and faces, seemingly with as little feeling as though they had been a herd of swine in some mischief. Some were beaten and bruised; others were pushed over, as they stood on their knees. One of the Sisters had her head pulled back in such a manner, that she was nearly strangled, her face turned black, and it was with much difficulty that she recovered her breath again. When the mob had sufficiently exercised their cruelty in this manner, they left them.

28. After taking an affectionate leave of their Harvard Brethren, the company of distant Believers went on their journey. They had not advanced more than twenty rods, when they were met by a large, rough-looking man who had placed himself in the road with a long horse-whip, to give

them the last stroke. With this, he lashed, severely, every one that he could get at till they were out of his reach. Richard Treat, who relates this circumstance, says these strokes felt more painful to his back, than any he received in the course of the day.

29. Passing this man, they proceeded on their journey, and the Brethren who belonged in and about Harvard, returned, with the mob, and some of them were much abused on their way back. Jonathan Houghton — one of the leaders of the mob, and a violent persecutor, with the butt of a large loaded whip-stalk, having the lash wound round his hand, beat several of the Brethren with all his strength, particularly Jonathan Clark, an aged Brother from Harvard. After the mob entered Harvard, on their return, still having Abijah Wooster under guard, they stopped at Captain Pollard's near Zaccheus Stevens', and formed a ring. Then charging Abijah with going about and breaking up churches, and families, they declared he should be whipped; and, by the vote of the mob, appointed Jonathan Houghton and Elijah Priest to be the whippers.

30. The next object was, to decide upon the number of stripes to be given; and, after several nominations, it was settled, by vote, that twenty should be the number. Then, stripping him, and tying him to a tree, Jonathan Houghton laid on his number first. At this time, James Haskell — a respectable man of the world, rode up, and seeing what was going on, dismounted his horse, and stripping off his coat, cried out, "Here, here, if there are any more stripes to be given let me take the rest." On hearing these words from Haskell, the mob seemed struck with fear, and immediately released Abijah, and let him go. Having put on his garments, he began to sing, and went on singing, all the way to Zaccheus Stevens'. But, some who made no profession of faith, were, nevertheless, so affected with Abijah's sufferings,

that they went home weeping. The mob having spent the day, and with it their strength, in doing evil, now returned to town.

31. But, some of the town's people who had not been engaged in this persecuting business, were much displeased with these proceedings. Solomon Sanderson, speaking to Jonathan Pollard against their conduct, Pollard undertook to justify it, but, in the dispute he got angry, and struck Sanderson with his horse-whip; Sanderson, who was on foot, instantly seized hold of Pollard and brought him from his horse flat upon the ground, and would have given him a severe bruising, had not the rest of the company interfered.

32. It is worthy of remark, that not only in Harvard, but through the whole course of ten miles, through which the Believers were driven, there were many people who were greatly dissatisfied with the abusive conduct of the mob. Many on the road remonstrated against their cruelty; but were generally answered with curses and threats from the mob, to serve them in the same manner.

33. It ought also to be remarked, that the conduct and testimony of the Believers, while on the road, had a tendency to exasperate the devil, and excite his emissaries to greater acts of cruelty than they probably would have committed, had the Believers remained silent. But most of the Believers were very young in the faith; many of them had believed but a few months, and were full of zeal and power, and being divested of all fear of man, they would sing, and praise God on the road, that they were counted worthy to suffer persecution for the gospel's sake.

34. And again, when the mob attempted to whip and beat one, others would cry out, "Don't whip him, if you must whip anybody, whip me," and immediately throw themselves in the way to take the blows. Such genuine marks of Christianity were too much for the seed of Cain to endure.

Others again would reprove, and admonish them for their cruelty, telling them that the judgments of God would certainly follow them for these things. This was only answered by a repetition of profane curses, and greater abuse.

35. But these predictions were evidently fulfilled; the judgments of God did follow those persecutors in a remarkable manner. Many of them, who were men of respectable standing in the town of Harvard, and in affluent circumstances, fell under judgments, run out their estates, and came to poverty and beggary; and a blast among those persecutors was so general, and so manifest, that men of candor and observation said, "Those Shaker drivers are all coming to nothing."

Abijah Wooster,
Richard Treat,
Isaac Crouch, and others.

CHAPTER XV.

MOTHER ANN VISITS NORTON, REHOBOTH AND STONINGTON; THENCE THROUGH PRESTON AND WINDHAM TO STAFFORD; THENCE TO ENFIELD, CHESHIRE AND ASHFIELD.

Mother Ann and the Elders, who were at Woburn, during the transactions of the mob at Harvard, soon after went from thence to William Morey's in Norton, where they stayed about a week, and then went to Morrell Baker's in Rehoboth, tarried eight or ten days, and spent one Sabbath; after which they returned again to Norton. As there were a few scattering families in these two places, Mother and the Elders tarried about three weeks, visiting and strengthening the Believers, and bearing testimony to the world.

2. From Norton they went to Stonington in Connecticut, where they tarried between three and four weeks, at Joshua Birch's; but occasionally visited the family of Joseph Cole, and other families of Believers in that neighborhood, as there were several that professed faith. They also held several public meetings, in which the testimony of the gospel was opened, showing that the present manifestation of God required souls to confess and forsake all sin; to deny the carnal gratifications of the flesh; to take up a full cross, and follow Christ in the regeneration, as the only way of acceptance with God.

3. But, this doctrine of the cross was very displeasing to carnal men, and false professors, who wished to be Christians without the cross. The Baptists were the most predominant sect in this place, and the most opposed to the testimony of the gospel. Bound down by their old traditions, they could not endure to have their false foundation uncovered, nor see the guilt of their sins exposed before the burning and shining light of the gospel Mother Ann preached; they, therefore, maliciously stirred up persecution against these witnesses of the truth.

4. One Simeon Brown — son of an Elder of the Baptist society in this place, was very active in aiding persecution, and doing mischief to the Believers; while the old man showed himself well pleased with his son's conduct. Several times, while Mother Ann and the Elders tarried in this place, they were beset by unlawful assemblies of the wicked, who threatened and reviled them, and personally beat and abused some of the Believers. A little before they departed, they were ordered, by one Henry Minor,— a bitter opposer, to leave the place within twenty-four hours, threatening them, in the name of the people, that a refusal should be attended with severe consequences. As they had already labored with the people till they had felt their gift out, and the in-

habitants of the town, generally, seemed determined to reject the counsel of God against themselves, Mother Ann soon felt a gift to depart.

5. They left Stonington on Friday, near the latter part of October, 1782, and tarried that night at Elias Brown's, in Preston, where they were civilly used. Mother Ann had, before, been informed by one of the Believers, that a certain man by the name of Abbey, in Windham, desired to have her and the Elders come to his house; said his house should be open to them and they should be welcome. She now felt a gift to go there, and leaving Preston on Saturday, she proceeded directly to Windham, tarried at Abbey's over the Sabbath, and was kindly treated.

6. On the Sabbath, they held public meeting; many of the world attended; the gospel was preached, by the Elders, with great plainness; the necessity of confessing and forsaking all sin was clearly opened; and the impossibility of following Christ, without a full and final cross against the flesh, was declared with such plainness, that the assembly was greatly struck, and every tongue was silent.* A few were convicted and opened their minds.

7. On Monday, Mother Ann felt a gift to dismiss most of the Believers who had followed her to this place from various parts, and they returned to their homes. She, with the Elders, and some of the laborers, then proceeded to Ezekiel Slate's, in Stafford, who, with his family, had embraced the testimony; here she tarried a few days, and made labors with the family, and with those who resorted there to see her; but found no appearance of any increase of the gospel in this place.

8. While Mother Ann and the Elders were in the town of Stafford, the wicked in the town of Somers, got information of it, and formed a combination to take them by force, while

* There were some in this place who held the doctrine of a community of wives.

passing through that town to David Meacham's, in Enfield. Brother David, being informed of their designs, went and notified Mother Ann and the Elders. Mother, however, determined on passing through the town, and taking Mary Partington into the carriage with her, she set off, accompanied only by Brothers David and Calvin Harlow, on horseback; Calvin in advance, and David in the rear, each riding at a considerable distance from the carriage.

9. Coming to the town of Somers, they drove very suddenly through it, which caused great confusion among those who had conspired to apprehend them. The conspirators, however, hastily collected a band, consisting of between twenty and thirty men, pursued, on horseback, and arrived at Brother David's soon after Mother. Charles Kibbee, Captain of militia of Somers, was the leader of this band. On their arrival, they immediately broke into the house, and a spirit of savage violence marked all their actions after they entered.

10. They first demanded Mother Ann, who was then in a back room; but, as the family, in order to keep them back, gathered around the stairs, in the entry, they supposed her to be up stairs, and endeavored to force their way up by violence, beating the Brethren and Sisters, and dragging them out of the house; some of the Sisters were dragged out in a manner too shameful to mention, and too abusive for even savages to be guilty of.

11. In the midst of the hubbub, Mother came out of her room, passed through the crowd, and went up stairs, unperceived by the mob. The Captain of the mob finally forced his way through, and went up to the head of the stairs, but feared to venture further. At this instant the Brethren and Sisters, in one united voice, raised their cries to God for help; at which the ruffians were struck with terror, and immediately left the house. But Mary Partington was dragged

out by them, and put upon a horse before one of them, who attempted to carry her off. Brother David, in attempting to rescue her from their merciless hands, was knocked down and wounded.

12. At this instant — John Booth, the Constable of the town, came up and commanded the peace, and threatened the mob with the severity of the law for their riotous conduct. But they rose against him, and swore that they would burn the house down before morning. This so offended the Constable, that he came the next morning, with two magistrates, who requested information of their violence, which was, accordingly, given them in writing, together with the names of the rioters.

13. They were summoned before the County Court in Hartford, and required to settle the matter with David Meacham, or stand their trial, and suffer the penalty of the law. David replied that he did not want their money; but, if they would make a public confession of their conduct, in their own church, according to the requirement of their own religion, he would be satisfied. Although the leading part of the rioters were professors of religion, these terms were too humiliating to their pride. They therefore stood their trial, and were fined, by the Court, in a penal sum, proportioned, as the Judges supposed, to the enormity of the crime in such cases. This put a final stop to all mobs and riots against the Believers in the state of Connecticut.*

14. The Elders, and others who followed Mother Ann from Stafford, arrived at Brother David's just as the mob

* It is worthy of remark that the leaders of these mobs, who, at several different times, rose against the Believers in Enfield, although they were men of affluence, and in honorable standing, in their own order; yet they all soon lost their reputation as citizens. In the town of Enfield there were three of them, who were men of note, who soon lost their character, and left the town, as men under the judgments of God. In the town of Somers, there were two leaders of this last mob, who evidently appeared to die under judgment. One of them, by the name of Hambleton, came, before his death, and confessed his wrong, and asked forgiveness.

David Meacham.

dispersed. They tarried a few days, strengthened and encouraged the Believers, and then all proceeded, together, on their journey westward, crossed the Connecticut River, and went to Joseph Bennett's, in New Providence, (now, Cheshire,) where they tarried about four days. As they were here on the Sabbath, many of the world attended their meeting. Calvin Harlow had a very clear and striking gift, to open the gospel to them; some of them were very much broken down, and wept, and the assembly, generally, behaved with civility.

15. After meeting, an old Baptist Deacon, who had been much opposed to the testimony, called in, as he was returning from his own meeting, to see and converse with Mother Ann. He seemed, at first, well pleased with her conversation, and said, "Your children don't talk as you do." "Why don't they talk so?" Mother replied, "You must not expect children to be parents." But, Mother soon after felt a gift to search out the old deacon, and bring some of his hidden works of darkness to the light, which so offended him that he soon made his escape.

16. One evening, afterward, two men came to dispute with Mother, one of whom was called Colonel Smith. They went into the room where Mother Ann and the Elders were, with a number of the Believers, but did not know Mother. Smith asked, "Is there not a woman here that is the head of the Church?" "Nay, Christ is the head of the Church," replied Mother. Elder William Lee said, "We do not allow *man* nor *woman* to be the head of the Church, for *Christ* is the head of the Church." "But," said Smith, "there is a woman here that teaches, is there not?" "We must not suffer a woman to teach." Father William Lee replied, "We do not suffer man nor woman to teach except they have the spirit of Christ in them, and Christ teaches through them, and then either man or woman may teach." This answer so

confounded the Colonel that he had no more to say, but soon went away.

17. The same evening, as one of the Sisters, who lived a few miles distant, was returning home, she gained intelligence that the wicked were preparing to raise a mob to drive Mother Ann and the Elders out of the place. On hearing this she immediately turned back, and informed Mother. As this was a providential discovery, Mother soon felt a gift to depart; and no personal violence was committed while they stayed in this place. From Cheshire, they went to Asa Bacon's in Ashfield, where Mother and the Elders took up their residence and continued their labors till the following spring.

CHAPTER XVI.

AT ASHFIELD MOTHER ANN IS VISITED BY GREAT MULTITUDES OF PEOPLE.— GREAT MANIFESTATIONS OF THE POWER OF GOD, AND GREAT PURGING AMONG THE PEOPLE.— A MOB EXCITED BY DANIEL BACON, &C.

Mother Ann and the Elders arrived at Ashfield, Massachusetts, about the 1st of November, 1782. As this was a central place, and convenient for the resort of the Believers from different quarters, and less liable to be disturbed by mobs and riots, Mother felt a gift to take up her residence here during the approaching winter; and to give a general liberty for the Believers to come and see her. Accordingly, great numbers resorted here during the winter, from all parts where the gospel had been planted. More than sixty sleighs, and six hundred people, were there at one time.*

2. During this season the power of God was manifested in a marvelous manner; extraordinary operations of the power

* They were counted by John Farrington, by Mother's order.

and gifts of God, and violent wars of the spirit against the flesh were ministered, through Mother, to the people. The voice of Mother and the Elders, against the filthy, fallen nature of the flesh, was like the roaring of thunder. Every heart was searched, and every rein tried, which caused great purging and purifying among the people.

3. Here, Michael and his angels fought against the dragon and his angels; and so mighty was the noise of the battle that many, coming from abroad, were often seized with fear and trembling at a great distance;* for the sound thereof was like the roaring of many waters, driven by mighty winds; and so great and powerful were the operations that it seemed as though Heaven and Hell had each engaged their forces to contend for mastery.

4. These mighty operations were attended with wonderful effects; the combustible materials of a fallen nature, the lust of the flesh, the lust of the eye and the pride of life, were burnt as in a furnace; for nothing could feel more like a furnace than the scorching flames of truth against sin, which issued from the mouths of Mother Ann and the Elders, and which flamed around among the assembly scorching, burning, and consuming, every thing which was not of God.

5. The blessed effects of this purifying fire were soon seen and felt. When the poisonous influence of the nature of evil was purged away, the good fruit had room to grow. By these things did Mother's children learn meekness, and humility; peace and harmony now flowed in among them, and love, pure heavenly love, and gospel union, unmixed with lust and fleshly affection now gained the pre-eminence and was greatly cherished by every faithful Believer.

6. Spiritual light now began to shine more effectually upon them; wisdom and understanding now began, in a

* The sound was said to have been heard at a distance of seven miles.

more extraordinary manner, to guide and influence them in all their actions. As the rubbish of the Old Heavens and earth was purged out, and burnt up, they began to see and understand more clearly, that which belonged to the new; and in all these things they saw that it was, indeed, a great thing to learn the way of God, and that they had, as it were, but just begun to understand it. In short, these things produced a remarkable increase of the gospel among the people.

7. As no previous preparation had been made for the entertainment of the Believers in Ashfield, consequently there were no stores of provisions laid up for the multitude; and, though the quantity on hand was sometimes very small, and great numbers of people were continually coming and going; yet, being constantly attended with the blessing of God, they found no lack; but always had enough.

8. Sometimes Mother ordered the people to sit down upon the floor, or on the ground, and a small quantity of bread and cheese, or some other kind of provision, was served round to the multitude, much in the same manner as Christ fed the multitude, with a few loaves and fishes; and the power and blessing of God evidently attended them, so that a small portion sufficed for a large number, and all were satisfied.

9. One particular instance of this kind which took place in the winter, is well recollected, by many. There being a very large collection of people from various parts, and scarcely any thing to eat, Mother called on the family to give the people something to eat. They answered, "There is no victuals to give so many people." Mother again said, "Give them to eat." The people were then ordered to sit down, and a very small quantity of bread and cheese, cut into small pieces, was served around to the multitude, of which they all partook, and had a plenty. After they had

eaten, Mother said, "It is by the miracles of God that you have been fed, as when Christ fed the multitude, O! ye of little faith."

10. The opposition to the work of God in Ashfield was never so great, as it had been in most other places; yet the Believers were sometimes disturbed by "lewd fellows, of the baser sort," who gathered there for carnal and mischievous services. The greatest disturbance that Mother Ann and the Elders met with while they continued in Ashfield, was excited by Daniel Bacon, brother to Asa, and Moses Bacon.

11. Daniel and his wife had both received faith and embraced the testimony; but he afterward fell away, and became very bitter, and moved off into Shelburne; but his wife still desired to obey her faith. Sometime in March, Daniel came to the Church in a sleigh, and brought his wife and young child, and without going into the house, he put them out of the sleigh, in a very rough and churlish manner, into the mud before the house, and immediately drove off and left them. When Mother was informed of this circumstance, she said, "This is a snare; he has done this to get occasion; she is his wife, and I will not keep her here so." She therefore sent one of the Brethren to carry the woman back. Daniel failing of his purpose to get occasion in this manner, now openly came forth, and showed plainly what he was after; and, by spreading slanderous reports, he gave the enemies of the cross a pretext to persecute.

12. Though the inhabitants of the town of Ashfield were, generally speaking, very friendly; yet, in the neighboring towns there were many calumniators and busybodies, who were industrious in circulating slanderous reports, and seized every occasion to scandalize Mother Ann's character, and bring reproach upon her testimony. This furnished the wicked with a pretext to come, in a riotous manner, to inquire into the truth of these reports.

13. A few days after Daniel's wife was sent home, a mob of about fifty or sixty men was collected in Shelburne, and its vicinity by Daniel's instigation. The inhabitants of the town of Ashfield being informed of it, were desirous to prevent any riotous proceedings; with this view they appointed a committee to confer with the mob, and inquire into the cause of their coming; and to take suitable measures to prevent them from using any violence in the town. The committee, consisting of Thomas Stocking — Captain of militia, and two other respectable men, came to Asa Bacon's and desired to see Mother Ann. She went to the door to see them, and said, "I am a poor, weak woman, and I have suffered so much by mobs, that it seems to me as though I could not endure any more." Stocking replied, "You need not be afraid Maam, we have not come to hurt you, but to defend you." He then informed her that there was a mob coming from Shelburne, to disturb her and her people; that they were not willing to have any mobs in Ashfield; that if she and the Elders would go to Philip Philip's in the center of the town, they should be protected. Mother paused a little, and considering herself under the protection of God, she did not choose to put herself under the protection of man, and declined their offer; but, at the same time, invited them in to dinner, and treated them kindly.

14. After dinner, the committee went up to Smith's tavern, about a half a mile distant, and met the mob. Here they held a conference with their leaders, and found that their pretended object was to search into the truth of some prevailing rumors respecting Mother Ann's character, and the character and conduct of the people with her. They had heard many base and infamous reports, and concluded that Mother's pretensions were an imposition upon the people, and strongly suspected her to be a British emissary, dressed in woman's habit, for seditious purposes. Though the com-

mittee bore testimony to the peaceable deportment and harmless conduct of the people, still the mob could not be satisfied without a full examination of the people themselves, and particularly of the woman. Accordingly the committee agreed, that if the mob would proceed no further, Mother should go to Smith's, and answer for herself, upon condition that she should not be abused.

15. This appeared to satisfy the leaders of the mob, but, a part of the company being determined to go to Asa Bacon's, separated from the rest, and went. When they came to the house, they called to Ephraim Welch, who was standing in the door, asking "Where is that woman you call Mother?" "I suppose she is in the house," said Ephraim; "What do you want of her?" "We hear," said they, "that she ran away from her own country, that she has been cropped, and branded, and had her tongue bored through for blasphemy; and we want to see for ourselves." Ephraim went in and informed Mother, and she came out. "What do you want of me," said Mother. They replied by repeating the same reports, which they had mentioned to Ephraim, and said they had come to see for themselves. "Will you believe your own eyes?" said Mother. "We shall be obliged to," said their leader. "Then come near," said Mother, "and see for yourselves." She then turned up her cap and showed her ears, and said, "see if my ears have been cropped, and see if my forehead has been branded." Then, showing her tongue, she said, "see if my tongue has been bored?"

16. After they had seen, and examined for themselves, Mother asked, "What do you think now?" Their leader replied, "I think they tell damned lies about you." Mother then shamed them for giving credit to such foolish and inconsistent reports, and coming, in such a mob-like manner, to inquire about them; and they went off, apparently much chagrined at their own folly.

17. About this time the fore-mentioned committee came and informed Mother and the Elders, of their conference and agreement with the leaders of the mob; and urged the necessity of their going to Smith's in order to prevent the mob from coming any further. Mother and the Elders felt it most prudent to comply, and immediately had a sleigh and horses prepared, and went, accompanied by Calvin Harlow, Aaron Wood, Ephraim Welch and several others of the Believers. Having arrived at Smith's, the leaders of the mob, of whom Col. David Wells, of Shelburne was chief, entered upon their examination; and finding their charges against Mother fully refuted in all other points, they wished to know whether she was a woman or not. Accordingly Smith's wife, and another woman were appointed as a jury to examine her, who reported that she was a woman.

18. Several other accusations were brought against the people, the principal of which was, that the Shakers had bought up the hay in the town, so that a poor man could not get a hundred of hay to keep his cow from starving; that they had likewise bought up the grain; so that the poor were left destitute of bread to eat. To the first the committee replied that the inhabitants had a surplus of hay, and had found a great advantage in selling it to the Shakers; because they paid the money for it, which enabled them to procure salt from Boston; an article which could not be had, without money. That they knew of no such poor man in the town, and if any such one could be produced, he should be provided with hay. The Believers also made similar offers; but no such poor man was found.

19. Respecting the second charge, it was proved that the Shakers had not bought any grain in the place; but, on the contrary, they had sold some to the inhabitants, which they had brought into the place. The committee further bore testimony to the honesty and integrity of the people in all

their dealings with the inhabitants of the town; and expressed their unwillingness to have them molested, or to have the town disturbed on their account.

20. Having gone through with their examinations, Mother addressed herself to Col. Wells, and reproved him, saying, "Is it not a shame for you, who profess to be a gentleman, and an officer, to give heed to such scandalous and inconsistent reports; and to come here, at the head of a mob, out of your own town, to persecute an innocent people? Is not the authority of the town able to see to the affairs of their own town?"

21. The Colonel, stung with this reproof, replied, in a pet, "If you don't hold your tongue, I'll cane you." "Do you pretend to be a gentleman," said Mother, "and are going to cane a poor weak woman? What a shame it is!" Abashed at this reply, the Colonel attempted no further opposition. Elder James Whittaker also spake to the assembly, and to the family, and closed his speech in these words, "I am called to stand in defense of the gospel, and that I will do to the losing of my life." The assembly was silenced, and put to shame, and went off confounded, without committing any act of violence. And Smith's family, who had before been unfriendly, were now so far overcome, that they appeared very friendly, and spoke no more against the people, so long as the Church continued in Ashfield.

22. Thus did the earth open her mouth and swallow up the flood of malicious lies and slanderous reports which the dragon had cast out of his mouth against the woman; and thus did God protect His Anointed from the snares of the wicked, and no man, on this occasion, was suffered to hurt her, or destroy her faithful seed.

23. But this Daniel Bacon, having failed in his purposes, still determined on venting his rage against the innocent people of God. About a fortnight after this, he came again,

with twelve or fourteen enemies of the cross, and beset the house, railing and threatening the people. Elder John Hocknell attempted to reason with him; but Daniel, refusing to hear reason, struck him two or three severe strokes across the shoulders, with the butt end of a whip, having the lash wound around his hand. But some of his company refused to join with him in acts of violence; so they all departed.

CHAPTER XVII.

MOTHER AND THE ELDERS RETURN TO HARVARD — BY THE COMPLAINTS OF A DEAF AND DUMB MAN A MOB IS RAISED AND ASSEMBLED AT SHIRLEY — THE ELDERS TAKEN FROM SHIRLEY TO HARVARD AND WHIPPED.

On the last day of April, 1783, Mother Ann and the Elders left Ashfield, and passed through Petersham, where they tarried one night, returned again to Harvard; visited, strengthened and encouraged the Believers in Harvard, Shirley, Woburn, and other places in the vicinity. Being continually destined to suffer persecution in these parts, they soon had to prepare for a new and trying scene, which overtook them about the first of June.

2. Of this Mother was warned in a vision a few days previous. Being with the Elders at Jeremiah Willard's and under great sufferings, Lucy Prescott went up into the chamber to see her. While there Mother said to Elder James, "There is going to be a great persecution; for I saw a man come and look in at the window, and he was as black as a negro."

3. The circumstances which gave rise to these new acts of persecution, were as follows: Sarah Turner,— sister of

Nathaniel and Joseph Turner, had married a deaf and dumb man of Leominster, by the name of Jude Carter. Sarah had embraced the testimony of the gospel, and her husband, appearing friendly and pliable, she had labored to gain his feelings to the way of God, and had induced him, by signs, to make some confession of his sins.

4. Being at Elijah Wild's, in Shirley, in company with her husband, and wishing to have him conform to the faith and practice of Believers, she endeavored to prevail with him to have his hair cut, and to sell his silver buckles, to buy things more necessary. He replied, by signs, that if he should have his hair cut, people would laugh at him, and, as to his buckles, other people wore buckles, as well as he.*

5. The next day they went together to Boston market, for the purpose of getting some family necessaries; and Sarah prevailed with her husband to sell his buckles, and buy something more necessary. On their return they came to Nathan Kendal's, in Woburn, where she also prevailed with him to have his hair cut; but, Jude not being willing to have it cut so short as some, and seeing a man the cut of whose hair suited him, he consented to have it cut like that man's, which was accordingly done.

6. Jude appeared much pleased with his new friends, and passed the time in much harmony till bed time, when he strenuously insisted on lying with his wife. This being utterly inadmissible in a family of Believers, was as strenuously opposed. Being highly offended with this treatment, he set off early the next morning, for home, and left his wife, who, afterward, followed on, with some other company. In passing through Harvard, Jude made a grievous complaint, by signs, that the Shakers had robbed him of his silver buckles, cut off his hair, and got away his wife.

7. The motions and gestures of this deaf and dumb man

* It was then customary for men to wear long hair, and large silver shoe buckles.

furnished a sufficient occasion, for those who were always watching for occasion, to persecute, without inquiring into the true state of the matter. Secret measures were now taken to raise a mob, of which the Believers had no knowledge, till the mob appeared. This tumultuous assembly from Harvard, came to Elijah Wild's, in Shirley, on Sabbath evening, June 1st, 1783, and beset the house at every door and window, and forbade any person going in or out.

8. Mother and the Elders, having very early that morning gone from Harvard to Shirley, were at this time in the house, with many other Believers, who had assembled there, and who were, at this time, in the worship of God. The leaders of the mob were Phineas Farnsworth, James Pollard, Elisha Fullam, and Asa Houghton, all of Harvard, with a considerable company of the baser sort from Harvard, Roxbury, and Bolton. Like the men of Sodom, they attempted to enter the house by pressing hard against the door; but were prevented, by the Brethren within.

9. Brother David Meacham was, at this time, in labors, with some of the Brethren, in a shop, at a distance from the house; but, on discovering the mob, he left the shop, and attempted to force his way through the mob into the house, but was not able. He then drew back from them and inquired the cause of their coming together in such a manner; and began to lecture them on the impropriety and unlawfulness of such proceedings; urging the testimony of truth, the liberty of conscience, and the duty of Christians. At this time a large number of the mob gathered around him, and gave good attention to what he said, which caused a disunion among themselves. The leaders of the mob, on seeing the effect of Brother David's lecture upon the feelings of the people, came and took hold of him, and, with violence, thrust him into the house, saying, "You shall not preach any more to the people."

10. One of the Sisters — Molly Randall, notwithstanding the previous orders of the mob to the contrary, obtained liberty to return home to her young child. Having got home, she immediately dispatched a messenger to acquaint the Grand Juryman of the town, of their situation. The mob continued to surround the house all night, with much railing and savage behavior; but committed no personal injury till next morning. In the morning, the leaders of the mob required Mother Ann and the Elders to come out, which they refused to do; but consented that they four, might come into the house, and they accordingly came in. Mother ordered Eunice Wilds to prepare some breakfast for them, saying, "We must feed our enemies, and so heap coals of fire upon their heads." Eunice prepared breakfast, and they sat down and ate. Elijah, by Mother's advice, carried bread and cheese to the mob, without, and the chief part of them ate freely.

11. After this Elder James said, "I must go and speak the word of the Lord to them," and accordingly went out, with some of the Brethren, and spake to them. He questioned them, very solemnly, concerning such riotous proceedings, and said, "Why have you come here to abuse us? What have we done? Have we hurt or injured your persons or property? If we have, make us sensible of it, and we will make you satisfaction."

12. After these words, the mob broke forth in a rage, and seized Elder James by the collar and arms; at which the Brethren instantly stepped forth to rescue him from their merciless hands; and in the struggle he cried out, "Father, Lord of Heaven and Earth, forgive them; for they know not what they do!" It appeared as though he would have been choked to death, had not one of the Brethren* unclinched the ruffian's hands.

* Nathan Kendal, Jr.

13. About this time, Thomas Buckmour,—the Grand Juryman of the town, and James Parker,—a Peace Officer, arrived, who immediately commanded the peace, and ordered the mob to desist from troubling the people. This seemed to strike a damp upon them; but still the tumult continued, and the mob continued to increase from Harvard. A number of the Brethren and Sisters, being at this time in the street, kneeled down to pray, at which some of these ungodly ruffians, who were on horseback, attempted to ride over them, but were not able.

14. After several hours' contest with the Believers, and with the peace officers, the leaders of the mob, whose object was to carry off Mother and the Elders, consented to give up their unlawful demands, upon the following conditions; namely, that if the two Elders,—William Lee, and James Whittaker, would go with them to Harvard, they would leave Mother Ann, and withdraw in a peaceable manner; that they would treat the Elders with kindness and civility, and that they should not be hurt. This they promised upon their honor; and, upon these conditions, the Elders consented to go with them. They set off, accompanied by Brothers David Meacham, Calvin Harlow, and a number of other Believers, from different parts. Soon after they entered Harvard, the mob broke forth in a violent and savage manner, and commanded Brothers David, and Calvin, and all the rest of the Believers who accompanied them, to return back to Shirley. They all obeyed this tyrannical order except Brothers David and Calvin, who resolutely withstood them, and refused to return.

15. Upon this they seized Brother David's horse by the bridle, and held him; he instantly leaped from his horse, told them he had a right to the highway, and if they attempted to stop him, they should, every soul of them, suffer the penalty of

the law,* that Brother Calvin was his companion, and he should go too Thus they broke through the mob, and followed after the Elders. The Elders, being mounted on good horses, outrode the mob, and arrived at Jeremiah Willard's before them. Jeremiah, who then professed faith, sat in the door of his house to keep the mob from entering. But, instead of regarding his order, as the ruler of his own house, or respecting the laws of civil society, they violently drew him, feet foremost, out of the house, with his head thumping against the steps that led up to the door. They then broke into the chamber, and furiously dragged the Elders out, and carried them back about half a mile, where they met the main body of the mob.

16. Here they made a stand to execute their savage designs, and said "James Whittaker, and William Lee, should be tied to a tree, and whipped." But, before they began their scourging, they laid violent hands upon David Meacham, and Calvin Harlow, threw them upon the ground, and held them fast, until their barbarous deed was accomplished. They then seized Elder James, tied him to the limb of a tree, near the road, cut some sticks, from the bushes, and Isaac Whitney, being chosen for one of the whippers, began the cruel work, and continued beating and scourging till his back was all in a gore of blood, and the flesh bruised to a jelly. They then untied him, and seized Father William Lee; but he chose to kneel down and be whipped, therefore they did not tie him; but began to whip him as he stood on his knees. Notwithstanding the severity of the scourging which Elder James had already received, he immediately leaped upon Father William's back, Bethiah Willard, who had followed from Jeremiah's, leaped upon Elder James' back; others, who came with Bethiah, followed the same example. But, such marks of genuine christianity only

* He did not tell them what law.

tended the more to enrage these savage persecutors, and those who attempted to manifest their love and charity in this manner, were inhumanly beaten without mercy.

17. Bethiah Willard was so cruelly beaten, she carried the scars until death. She received one stroke over her head and face, which, in a few minutes, caused one of her eyes to turn entirely black. Calvin Harlow, on seeing Bethiah, said to the mob, "See how you have abused that woman; you have exposed yourselves to the law." On hearing this they began to disperse, and were soon gone, leaving the suffering objects of their cruelty to take care of themselves.

18. During these inhuman transactions, Mother Ann and Hannah Kendal were standing together in Elijah Wild's garden, at Shirley, nearly seven miles distant, and Mother said to Hannah, "The Elders are in great tribulation, for I hear Elder William's soul cry to Heaven." After the mob left the ground, the Elders, and those few Believers who were with them, retired a few rods, and all kneeled down; and Elder James had a new song of praise put into his mouth, which he sung on the spot, as he was kneeling. They then went back to Jeremiah Willard's, took their horses, and returned to Shirley the same evening, and were received by Mother and the Elders, with great joy.

19. "Did they abuse you, James?" said Mother. "I will show you, Mother," said James, and kneeling before her, he stripped up his shirt, and showed his wounded back, which was covered with blood. This was a shocking sight, and caused an affecting scene of sorrow and weeping. When they came to wash, and dress it, they found his flesh black and blue from his shoulders to his waistband, and, in many places, bruised to a jelly, as though it had been beaten with a club.

20. Elder James, addressing the Brethren and Sisters, said, "I have been abused, but it is not for any wrong I have ever

done to them; it is for your sakes." "I have nothing against them for any thing that they have done to me; for they were ignorant, and knew not what manner of spirit they were of." Then turning to Ivory Wilds, he said, "Ivory, I could take as many more for you if it would do you any good."

21. Mother Ann and the Elders, with all the Brethren and Sisters, then kneeled down and prayed to God, to forgive their bloody persecutors; Elder James cried, "Father forgive them, for they know not what they do." "James, this is the life of the gospel," said Mother. After this, Mother and the Elders were very joyful, and thankful that they were worthy to suffer persecution for Christ's sake.

22. It was not known that any person belonging to Shirley took an active part in this mob; but the inhabitants, generally, appeared much displeased with these transactions. A neighboring young man, by the name of Ezekiel Longley, whose feelings were friendly to the Believers, received a severe blow upon his head, from one of this mob, for testifying against their unlawful proceedings. Such were the transactions of a malicious and cruel mob, raised under the pretense of avenging the alleged abuses to a deaf and dumb man. But, it is easy to see that this circumstance was made use of merely as a pretext to persecute and abuse the chosen witnesses of God.

CHAPTER XVIII.

MOTHER ANN AND THE ELDERS LEAVE HARVARD AND VISIT PETERSHAM. — A MOB ASSEMBLES; THE BELIEVERS ABUSED; AARON WOOD KNOCKED DOWN. — MOTHER AND THE ELDERS GO TO JOSEPH BENNET'S IN CHESHIRE; THENCE TO RICHMOND.

After these transactions, Mother Ann and the Elders continued their labors, and visited the Believers in Woburn, Harvard, and Shirley, until about the beginning of July, 1783, then set off, on Saturday morning, for Petersham, and went as far as Templeton, where they put up for the night, and, early next morning, proceeded to David Hammond's in Petersham. They were accompanied by a considerable number of Believers, from Harvard, and other places. About the third day after their arrival, in the afternoon, a considerable collection of people, who were returning from a funeral, came and gathered around the house, in a tumultuous manner, and seemed determined to enter; but were kept out, by David Hammond, and others, who stood in the hall.

2. Elder James, observing their riotous and persecuting spirit and conduct, read, with his usual calmness, an article in the *Bill of Rights*, which grants to Christians, of every denomination, equal rights and privileges, in the exercise and enjoyment of their religious profession and worship. He then reasoned with them, for some time, and endeavored to show them that such proceedings as theirs, were unchristian, unlawful, unmanly, and abusive. Mother Ann also came down stairs, went to the door, and boldly reproved the mob for their wickedness, and reminded them of the abuse which she and the Elders suffered before in this place. Sev-

eral of the company were then admitted into the house, and Mother conducted them to a back apartment, and showed them a narrow passage, back of the chimney, saying, "They thrust me through there; it seemed as though they would press my soul out of my body; I was never so abused, in all my life."

3. Soon after this the mob withdrew, but, to their dishonor, they returned again, about dusk, with redoubled rage, determined on mischief; however, not many of them were suffered to enter the house. Mother Ann did not conceal herself, but appeared openly, before the mob. She was exceedingly powerful, and it seemed she intended they should understand that she did not stand in fear of them; for she spake boldly, of their brutal and ungodly behavior, and related what she and the Elders had suffered before in this place, by their wicked hands.

4. Some of the Brethren went out to reprove and admonish the mob, for their ungodly and abusive behavior; but, it seemed in vain to parley with a people bent on wickedness. Stones were thrown in at the windows, which hit and wounded several persons, in their heads, and a number of the Brethren and Sisters were abused, and hurt. But, in the midst of the hubbub, Mother ordered the Believers to sing; they instantly sang with great power. When the singing ended, the chief portion of the Brethren went out among the rabble, and were very bold and powerful in supporting the testimony of the gospel, and reproving them for their abusive and wicked behavior; but this seemed only the more to exasperate them, they reviled and abused the Brethren, and struck a number of them. At length, a man by the name of Benjamin Witt, with a large club, struck Aaron Wood on the head with such violence that he fell prostrate upon the ground, apparently dead.

5. Some one of the people cried out, "You have killed

him." Elder James cried out, "Mark the man that killed that man." Instantly the whole mob began to disperse; some ran one way, and some another, clambering over fences and stone walls, the falling of which, in the confusion, made a great clattering, which was succeeded by three shouts from the Believers that made the woods echo. Aaron was carried into the house, and his wound dressed.

6. The following evening, while the Believers were zealously engaged in the worship of God, the house was again surrounded by a noisy rabble, mocking, hooting and yelling like savages; but they were not suffered to enter. During the worship, a pistol was discharged in at the window, apparently with a view to disconcert and terrify the Believers; but, so little was it regarded, that, although the fire passed close by the principal singer, who stood beside the window, it did not break the song, nor stop the exercise of the people.

7. Thus the wicked continued their savage and heathenish behavior, night after night, during the principal part of the time that Mother Ann continued in Petersham, which was about twelve days. But, while these children of confusion contented themselves with noisy clamor, without proceeding to personal abuse, and acts of mischief, they were but little regarded by the Believers, who were engaged in far different employment.

8. Shortly before Mother and the Elders left Petersham, they went to Thomas Shattuck's, about three-fourths of a mile from David Hammond's, where, being followed by nearly all the Believers, they had a very joyful meeting, attended also with sharp war against the flesh and all sin. Mother afterward spake very comforting to the Believers, counseled them to forget their troubles, and remember their sorrows no more.

9. Soon after this Mother and the Elders proceeded on their journey to the westward, crossed Connecticut river at

Sunderland, and went directly to Joseph Bennett's, in Cheshire, where they arrived on Friday, July 18th, 1783. Here they tarried over the Sabbath; held a public meeting, and many of the world attended. The Elders all spoke, and opened the gospel with great clearness, so that unbelievers were confounded.

10. After meeting, some of the young people of the town came to the house, and began to rail, in the most vehement manner, against Mother Ann. At this one of the young Sisters, feeling greatly pressed upon by the power of God, cried out, "She is my Mother; She is my Mother." Father William Lee immediately added, "and She is *my* Mother; She is *my* Mother." This put them to silence. Mother laid open some of their sins before their faces, so they went off greatly ashamed.

11. After tarrying at Joseph's nearly a week, strengthening the Believers, and building them up in their most holy faith, Mother and the Elders pursued their journey to Richmond, with the view of visiting the Believers in Richmond and Hancock, and arrived at Samuel Fitch's, in Richmond, on July 24, 1783.

CHAPTER XIX.

GREAT OPPOSITION FROM THE WICKED, INSTIGATED BY VALENTINE RATHBUN — MOTHER AND THE ELDERS TAKEN WITH A WARRANT AND TRIED BY A COURT OF (SO-CALLED) JUSTICES — SAMUEL FITCH AND BRETHREN COMMITTED TO JAIL — OPPOSITION CONTINUES — MOTHER ANN VISITS THE PRISONERS — RETURNS THROUGH WEST STOCKBRIDGE.

The Believers in Richmond and Hancock gathered, with great joy, to see Mother Ann and the Elders, after their

arrival. Many of the world also came, and desired information. At first, they behaved with civility; but, when the Brethren went forth in the worship of God, and the power of God was manifested among them, the subjects of Antichrist's kingdom were disturbed, and the spirit of opposition began to show itself in a violent manner.

2. In the evening of the second day after their arrival, there came a number of the unbelievers, and behaved very roughly, but were kept out of the house by Samuel and the Brethren. On the Sabbath, many of the Believers gathered and exercised in the worship of God, with great power, rejoicing, shouting, and praising God. This alarmed the unbelievers, many of whom were present, and manifested their opposition in various ways; but no serious act of personal violence was committed.

3. About the middle of this week, Mother Ann and the Elders went to Daniel Goodrich's in Hancock. Here the opposers also gathered, and increased in their opposition. The following Sabbath, August 3, 1783, many of the world gathered, under the pretense of seeing the meeting; and, although some appeared civil, and doubtless came with honest intentions; yet, in the latter part of the day, many being offended with the worship, and gifts of God, showed much opposition, and behaved in a riotous manner, scoffing at the work, and threatening, beating and abusing some of the Believers.

4. On Monday, the rage of the wicked still increasing, they gathered, in great numbers, in the morning, and conducted themselves in a very rough and malicious manner, venting out the most false and scandalous accusations against Mother and the Elders, that they could invent, or hear of from anybody, or nobody, and their invention was very prolific.

5. Valentine Rathbun was the principal instigator and

leader of this mob.* He had received faith in the first opening of the testimony at Watervliet, and set out to take up his cross ; but, after a few months he fell away, and became a very bitter enemy, and published a small pamphlet against the people and their testimony. Several of his brothers, and their families were in the faith, also his son, Valentine Rathbun, Jr.

6. He, with a part of his company, came into the house, and began to revile Mother and the Elders to their faces, calling them deceivers, false prophets, and the like. His son Valentine, coming in just at this time, and hearing his father use such reproachful and abusive language, began to reprove the old man, saying "I think it is a shame, for a man of God, and a minister of the gospel, as you profess to be, to come here, at the head of a mob to abuse the innocent people of God."

7. This reproof, from his son, roused the old man's anger; but, not having power to vent his passion in presence of Mother Ann and the Elders, and being surrounded, as he was, by so many people, he drew back, out of the door ; his son still following with his reproof. The old man mounted some steps, and taking an advantageous position, with a large hickory staff, he leveled several strokes at his son's head, with such violence that his skull was laid bare nearly three inches in length.

8. The young man bled profusely, was not knocked down, but still stood his ground, and, seizing hold of the staff, wrested it from the old man's hands, and committed it to the flames. The mob continued their abusive and clamorous behavior, for a considerable time, and seemed determined, if possible, by their false accusations, and hard speeches, to destroy the testimony of the gospel out of the land.

* He was an Elder in the Baptist Church, and called a great preacher in that Order; was a man of considerable talents, and of a very violent spirit.

9. At length, Mother Ann went out at a door on the opposite side of the house, and stepped into a carriage which had been prepared for her, and returned back to Samuel Fitch's, unperceived by the mob. The Elders tarried behind till Mother was out of the way, and then walked on, in presence of the mob, to follow her.

10. But, as they were taking their leave of the Believers, one Titus Wright, who had been very busy in circulating the most shameful and scandalous reports respecting Father William Lee, now came up, and openly vented these lying accusations to his face. Father William, without paying any regard to him, continued his attention to the Believers, and sung, rejoiced, and shouted, in a very powerful manner. This so enraged his malicious accuser that he ran and took a stake out of the fence, and came up to Father William and swore that if he was not gone in fifteen minutes, he would spill his brains out. Father William, although undaunted by his threats, gave him a look of stern reproof. "You walking devil," said Father William, and again turned his attention to the Believers, and continued his gift. Wright continued to repeat his threats, and often reminded Father William of what he might expect at the end of fifteen minutes; till, at length, by Father William's powerful gift of God to the Believers, without any further notice of him, the man was so confounded, that he threw down his weapon, sneaked off, and was never known to molest the Believers afterward.

11. The Elders followed Mother Ann to Samuel Fitch's; and when the mob discovered that they were gone from Daniel Goodrich's, they soon dispersed. But, the same evening, having heard that they were gone to Samuel's, this persecuting rabble again collected their forces, and followed them there, and were very boisterous, and abusive. Elizur Goodrich, and others of the Brethren, rebuked them, for their ungodly conduct; but all in vain. In this mob several of

the Believers were roughly handled, and some of them knocked down. John Demming, Senior, received a severe stroke upon his head, by which he was knocked down, badly hurt, and the blood flowed freely. The rioters were, however, kept out of the house, by Samuel Fitch, and others.

These things brought great tribulation upon Mother Ann, and she said, "If God does not work for me, it seems as though the wicked would destroy me." Soon after these words, she said, "I see a white hand stretched out toward me, which is a sign, and a promise of my protection."

12. Valentine Rathbun, Sen., and his coadjutants had so far influenced the civil authorities of Richmond, as to obtain a warrant to apprehend Mother Ann and the Elders, with some others of the Brethren. The warrant was issued by Samuel Brown, Esq., of Stockbridge, and delivered to Philip Cook, who, as a Constable, served it upon Mother and the Elders, Elizur Goodrich, Samuel and Dyer Fitch. All these being taken by the warrant, the mob dispersed. The Constable, however, consented to leave them, on receiving their word, that they would appear the next day. Accordingly, the next day, they all appeared before the Board of Justices of the Peace, held in Richmond meeting house. This Board consisted of Samuel Brown and J. Woodbridge, of Stockbridge, and James Gates of Richmond. These were the Judges who were to try Mother and her little company, upon a charge of blasphemy and disorderly conduct, brought against them by their wicked persecutors.

13. Many testimonies were produced against them, which were readily heard; but, the few that were brought forward in their defense could scarcely obtain any hearing at all. The riotous and abusive conduct of the mob, from which all the disorder originated, was, by a strange perversion of evidence, charged upon the Believers; a clear manifestation

of the spirit and principles which governed this court. To prove the charge of blasphemy, it was testified that Samuel Fitch had declared that "in Mother Ann, dwells the fullness of the Godhead, bodily." To this charge, Samuel, by Elder James' direction, replied, in his own defense, "We read, in the scriptures, that the fullness of the Godhead dwelt in our Lord Jesus Christ, bodily." And again, "except Christ be in you, ye are reprobates." The inference was at once perceived, by the Judges, who found themselves unable to proceed with a charge which must, in the issue, prove themselves reprobates.

14. But Samuel, feeling great boldness, stood up and warned the Judges in these words, "Take heed what you do to these people—Mother Ann and the Elders—for they are God's Anointed Ones whom he hath sent to America." This admonition was highly offensive to those Judges, and the persecutors; and they consulted, among themselves, to know what they should do with these Shakers; for, although they appeared to be conscientious, and acted upon religious principles, yet they deluded the people, and disturbed the inhabitants, and they must be taken care of, or, they would turn the world upside down.

15. After considerable labor among themselves, it was decided that Mother Ann and the Elders should be fined the sum of twenty dollars, as disturbers of the peace, and then leave the state. The money was immediately advanced by the Brethren, so that they might be set at liberty; but, as to leaving the state, they chose to obey God, rather than man, and accordingly continued their labors among the people in these parts.

16. Samuel and Dyer Fitch, and Elizur Goodrich, being inhabitants of the town, were required to give bonds for their good behavior, and for their appearance at the County Court in Barrington. But, these Brethren insisted that they

had a right to worship God in their own houses without molestation, therefore, they could not consent to give bonds, as they might be charged, by their adversaries, with breaking the peace, whenever they attempted to worship God in their own habitations. They were, therefore, committed to Barrington jail, to be tried by the County Court.

17. After Mother Ann and the Elders were released they returned to Samuel Fitch's, and from thence to Nathan Goodrich's, in Hancock, where they tarried over the Sabbath, and continued their labors in searching out, and purging away sin, and teaching and building up the Believers in the most holy faith.

18. But, so great was the collection of the people, on the Sabbath, that they collected in three different houses to worship, viz.: at Nathan, Daniel, and Ezekiel Goodrich's; many of the world attended, and the gospel was preached, by the Elders, and the Elder Brethren with them. The meetings were attended with great power, and operations of the Holy Ghost, and the wicked vented their rage in words; but no essential acts of violence were committed. Mother tarried at Nathan Goodrich's, and some of the Elders attended the other meetings.

19. About the middle of this week Mother felt a gift to go and visit the Brethren in Barrington jail. She accordingly went, accompanied by the Elders, and a number of the Believers. When they came into the prison, Mother said, "We have come to see Christ, in prison." After tarrying with them a day or two, and comforting them under their afflictions, Mother and her company, returned, by the way of West Stockbridge, and visited the family of Elijah Slosson, who lived in that place. Elijah and his family had embraced the testimony of the gospel, and his son Jonathan, who accompanied Mother, had, previous to her leaving Hancock, to visit the prisoners, kneeled down before her and

prayed her to visit his father's family, and bless it. She arrived there on Saturday, and tarried until Monday; and the blessing of God seemed to attend this visit in a remarkable manner.

20. Many Believers gathered at Elijah's on Saturday, from New Lebanon, Hancock, and other places; and, on the Sabbath, there was, also, a large concourse of the world. The house being insufficient to hold them, they all assembled on the green, before the door, and the gospel was preached to them, by the Elders and leading Brethren with them. The meeting was attended with great power, and the multitude of the world, generally, behaved with civility

21. This day there were upwards of two hundred people in Elijah's family; and such was the blessing of God that rested upon the family, and all they possessed, that it may be truly said, *The Lord blessed the family of Elijah, and all that pertained to him.** Mother Ann appeared greatly satisfied with her visit at Elijah's; and, after helping the family,

* The blessing of God which attended this visit was truly remarkable; in consequence of the vast concourse of people who followed Mother, there were upward of one hundred horses turned into Elijahs' cow-pasture, of between six and seven acres of grass, where they remained from Saturday till Monday, and fed the pasture bare. When they were gone, Elijah's neighbors laughed at him, and asked him what he would do now, for the Shakers' horses had eaten up all his pasture? 'Trust in God," replied Elijah. The Saturday following, his pasture, which was of white clover, was fresh grown, and in blossom, and so abundant, that Elijah took in cattle and horses to pasture, for his neighbors, who were short of pasture. The quantity of butter and cheese made by the family, from four cows, was considered as almost miraculous. They were also enabled to entertain many Believers while on their journey to and from the Church, and as most of them were poor, they not only found entertainment in this hospitable mansion, but were also furnished with provisions for their journey. Yet, so great was the blessing of God upon the family, that they always had a plenty; and so evident did the blessing appear, that the unbelieving neighbors were forced to confess that it was marvelous. J. H——, a tavern keeper, who lived next neighbor to Elijah, had, before this, been violently opposed to the people; but, on observing these things, he was struck with astonishment, and exclaimed, "How is it, I keep tavern, and have pay for all I dispose of, and yet I can but just get along; you have much more company than I do, and entertain them upon free cost, and yet you always have a fullness." From this time he became very friendly, and remained so until death.

she departed, about ten o'clock, on Monday, and returned to Samuel Fitch's, from thence to Nathan Goodrich's, where she tarried till Saturday, and continued her labors with the people.

22. One evening, while Mother Ann and the Elders were at Nathan Goodrich's, and a large collection of Believers assembled, in the worship of God, there came a company of unruly men rushing up on horseback. Mother, on hearing their noise, went to the door and bade them "draw back." But, the men refusing to obey, she raised her hand, and, with great power and authority, cried aloud, "Draw back, I say, or I will smite the horse and his rider." These words were spoken, *not of herself*, but of the power and gift of God.

23. On uttering these words, all the power of resistance seemed instantly to be taken from the men, and their horses immediately ran backward, from the house, down to the road, which was about ten rods distant; nor, to those who saw it, did it appear to be in the power of their riders to govern them, till they got quite into the road; then they peaceably turned their horses, and departed.

24. During the time that Mother and the Elders continued in Richmond and Hancock, they were visited by many Believers from New Lebanon, and other places, who were fed and nourished by the power and gift of God, from these Parents in the gospel; and they were almost so continually, more or less in meeting, that, as it was expressed by some of the Believers in Hancock, "We could hardly distinguish the days of the week, for every day felt like Sabbath."

25. And while the Believers were rejoicing, in the power of the resurrection, the spirit of opposition was not asleep, but continued to rise, as the gifts of God continued to flow. And, seeing that Mother and the Elders did not obey their assumed authority over conscience, but still continued in

the place, to the great disturbance of their kingdom of darkness, they determined to redouble their efforts, and drive them out of the place by violence.

26. On Friday, a large mob collected, headed by one Aaron Baker, of Pittsfield, who was a near neighbor to the Believers. The company came on like drunken madmen, and, on arriving before the house, Baker called out, "Fetch out those Europeans." Among the mob was the persecuting Valentine Rathbun, Sen'r, whose malice was not yet sufficiently glutted. He railed and blasphemed, and Mother and the Elders were ordered off, with great threatenings, and much abusive language.

27. Mother and Father William Lee feeling their gift at an end in this place, informed the mob that they should go the next day, before ten o'clock. Some of the mob were for using violence, others were against it; so there was a division among them. Elder James went out to speak to them, and was seized, by one Absalom Ford, who attempted to draw him into the street, but, some others of the mob interfered, and insisted that there should be no violence used, seeing they were going away the next day. They then dispersed, and the Believers enjoyed the night in peace.

CHAPTER XX.

MOTHER ANN ARRIVES AT NEW LEBANON.—MEETING AT JOHN BISHOP'S.—MOTHER VISITS A NUMBER OF FAMILIES IN AND ABOUT NEW LEBANON.—SHE GOES TO JABEZ SPENCER'S IN STEPHENTOWN; AND RETURNS TO NEW LEBANON.

1. On Saturday morning, August 23d, 1783, Mother Ann and the Elders, with a large company of Believers, set off

from Nathan Goodrich's to visit New Lebanon. They arrived at Israel Talcot's, on the mountain, between New Lebanon and Hancock, a little before noon. Abigail Talcot had her small pot of meat and vegetables over the fire, cooking, for the dinner of her little family. Mother said to Abigail, "You must get dinner for us, and all who are with us." "Then I must boil more meat, and sauce," said Abigail. "Nay," said Mother, "There is a plenty." Accordingly, Abigail took up her dinner, and all the company, consisting of nearly forty people, sat down and ate, and were satisfied. Abigail was greatly astonished that so many people were fed on so small a quantity of victuals.

2. After dinner they proceeded to David Shapley's, where they made a short tarry, then went on to John Bishop's, in New Lebanon. And here was fulfilled Mother's prophecy to John, while she was in prison, at Albany, more than three years before; and this was a joyful day to John. When Mother came in, she walked through the house, from one room to another, and singing, "Now Mother is come! Mother is come now!" Then turning to the Elders, "So John's soul sings," she said.

3. The next morning Mother asked John if he had any suitable place on his lot to hold meeting; for, said she, "There will be more than twice as many people here to-day as can get into your house." "Yea," replied John, and pointed out his orchard, near the house. Accordingly they assembled in the orchard; and it was judged there was not less than four hundred people there on that day. After the assembly was collected in the orchard, Father William began to sing, and the power of God was manifested, in a marvelous manner among the Believers in this assembly; not with great noise, nor external operations, but with a mighty inward power and trembling.

4. Amos Rathbun expressed that he felt such an extraor-

dinary outpouring of the power of God, that it filled him full, from head to foot, in so much that it seemed as though he should burst, if he did not speak. He saw, with great clearness, the great loss, and awful state of fallen man, and the great salvation and glory now offered, and to be attained by the gospel. As soon as Father William had done singing, Amos was constrained to cry out, and warn the world of their state, — of the great salvation offered by the gospel, and of the awful consequences of losing the day of their visitation.

5. After this Elder James came forward, and said, "My name is James Whittaker; I have prayed to God for you, as earnestly as I ever prayed for my own soul." He then spoke of the great loss and fallen state of man; and of the necessity of a restoration through Christ, in order to find salvation and redemption now offered through the medium of the gospel. "The time is fully come," said he, "according to ancient prophecy, for Christ to make his second appearing, for the redemption of lost man. This is the Second Appearance of Christ, and we are God's true witnesses, through whom Christ has manifested himself, in this day of his second appearing; and the only means of salvation that will ever be offered to a lost world, is to confess and forsake their sins, take up their cross, and follow Christ in the regeneration."

6. He spoke of the necessity of souls' believing in the messengers whom God had sent; and declared the only way they could find the will of God, was, to find it in those messengers whom He had sent; that this was the way, according to the Scriptures, that God manifested himself to the ancients, and, that it was as much so now, as in ancient days. Father James wept much, and spoke much of humility and self-abasement, and said, "You cannot blame me for abasing myself." He declared the great riches he had

found by the gospel, and spoke of the awful consequences of rejecting the day of their visitation. After this, Elder Joseph Meacham and Calvin Harlow spoke, in confirmation of what had been spoken, — declared this to be the Second Appearing of Christ, and that these were his true witnesses.

7. So great was the power of God, and so clear the evidences of the testimony that every mouth was stopped and every tongue became dumb; all opposition was put down and the world appeared like souls arraigned before the bar of judgment. The Believers went forth in the worship of God with great power, and gifts of the Holy Ghost. The world had not power to molest them, and no disturbance was made.

8. After meeting, a large number of the Brethren and Sisters were fed. After the Believers had finished their repast, Mother Ann asked John if he was willing to invite the world in to eat, to which he consented, and went out and told them, if they were needy, they should be welcome to come in and eat. Accordingly all who chose, came in and ate, to the number of fifty or sixty. And, so great was the blessing of God, that, although no victuals were cooked that day yet, it seemed as though there was more left, after feeding more than two hundred people, than when they began to eat.

9. Concerning this visit of Mother Ann's to John Bishop's, John himself gave the following account: "I evidently felt the blessing of God rest upon my house, and all that I had; and though temporal blessings are the lesser, and were, at that time, the least in my esteem, yet, as they were evidences of the good fountain whence they flowed, I shall here insert some of them in particular. I took Mother Ann's horse, and the horses of those who came with her, nearly forty in number, and put them into my cow pasture, which contained eight or ten acres of land; at first, I thought my feed would

soon be gone, but, concluded I should not care for that, since Mother had come to my house. Here those horses, with my four cows, continued from Saturday, in the afternoon, until near noon of the Monday following."

10. "The same day, after they were taken out, I went to see my pasture, and strange as it may seem, it was more fresh and green than I should have expected, had there not been a hoof of a creature in it for a whole week. And, though a number of pails of milk were carried out for the multitude to drink, my family made more butter during that week, than any week during the season. These things, which, in the natural tide of events appeared impossible, I felt confident were effected by the same power that fed the five thousand, with five barley loaves, and a few small fishes."

11. Mother Ann left John Bishop's on Monday, about noon, and went to Hezekiah Hammond's, where she stayed until evening, and then went to George Darrow's, and tarried all night. The next day she visited the family of Reuben Wight. Here Elder James had a gift to sing with remarkable power of God, and the Believers went forth, with great zeal, and worshipped God in the dance. Mother Ann stayed and dined; after dinner, as she was about to depart, and had advanced to the door, she turned herself round, and kneeling down spake as follows:

12. "God created my soul in innocence, but, by sinning against His holy commandments, I was defiled, and abominable in His sight. While I was in this wretched state, God was pleased to call my soul by the gospel; I was wrought upon by the power of the Holy Ghost, to see and feel the depth of my loss; and, by the same power, I was helped to travel out of it. When I was despised and afflicted by mine enemies, thou, O God, didst comfort me. When cruel persecutors rose against me, and put me into prisons and dungeons, thou didst stretch forth thine hand for my deliverance.

I thank thee, O Father — Lord of Heaven and Earth, for the revelation of Christ, which showed me the depth of man's loss, and the way of recovery by the gospel.

"When I was in my native land I received a special revelation of God, to come to America, to bring the gospel to this nation, and when the time was fully come, I crossed the great waters, through many dangers and perils, and, by the miraculous power of God, I arrived safe to this land. Ever since I have been here, God has supported me, by His special grace, under all trials and afflictions; and has given me strength and fortitude to stand in defense of the truth."

13. "I thank Thee, O God, for raising up so great a people in this land. Thou hast made me able to plant the gospel in the hearts of many, who are now able to glorify Thy name. I pray God, protect and strengthen Thy chosen people, and keep them from all evil."

14. After Mother arose from her knees, she went directly to Joseph Meacham's, and tarried an hour or two; and from thence to Isaac Harlow's, where she tarried till near night; she then went to Josiah Skinner's, where she took supper, and held meetings; the Believers went forth in the worship of God in singing and dancing, with great joy. The same evening, she proceeded from thence to John Spier's.* Many people followed her through New Lebanon to this place, singing and shouting with great joy.

15. But, the wicked could not be contented to let Mother rest; they gathered in considerable numbers, beset the house, and demanded to *see the old woman.* Mother felt no liberty to see them, knowing that they were upon mischief. They used much threatening and abusive language, and, at length, burst open the door, and crowded into the entry that led to the room where the Believers were assembled.

16. Mother was, at this time, standing in the midst of the

* About six miles from John Bishop's the way she went.

assembly, with a young child of Nathan Farrington's in her arms; but, feeling to go into another room, which she could not do without passing through the mob in the hall, she, therefore, with the child in her arms, took hold of young Mehetabel Farrington, and bade her go forward, and stop for nobody, and thus they passed through the mob, into a more retired room. "We have got through, and God has protected us," said Mother to Mehetabel. Late at night the mob departed, and the Believers retired to rest.

17. The next day, Eleazer Grant, and Elisha Gilberts, Esq'rs, and Dr. Averill came there, and had a long conversation with Mother Ann and the Elders. The day following, several Indians came, and Father William Lee was moved, by the power of God, to speak to them in their own native language, although he had no knowledge of it, but by the gift of God; but the Indians understood, and answered him.

18. The family of Nathan Farrington had, very early, desired Mother to come to their house, and though she had not given any encouragement of coming, yet, on Friday morning, she went there. Nathan had just been building a new house, which was then unfinished. When Mother came into the house, she said, "Now Mother has come, and you are welcome; you have been faithful to ask, and now you have got a blessing."

19. Mother then looked around the house, and said, "I feel a gift and blessing, in the building of this house; you must serve God in it." Then turning to a young woman,—daughter of old Daniel Rathbun, said, "I have been all around your father's house, on every side of it, and yet have never been invited to come into it; but here is a family that was so urgent, that it seemed as though I could not get away from them; you know not what a blessing you have lost.*

* This family of Rathbuns all professed faith, at that time, but, afterward, all fell away to the world; while Farrington's family, with but one exception, all continued to flourish in the way of God.

20. Many Believers being collected here, Father William said, "The house is not large enough for all the people to assemble and serve God in; we had better go out on the grass and serve God." Accordingly they all assembled in the meadows near the house. Father William sang for them and they all went forth with great power, in the worship of God, and danced till they trod the grass into the earth, and even trod down the earth, so that it was like an earthen threshing floor, with scarcely the appearance of any grass upon it. Some of the world were there, and seeing the situation of the ground, cried out, "Farrington, you are a fool, to let the Shakers tread down your meadow so; there will not be any grass there;" Nathan replied, "You will see there will be more grass here than in any other part of the meadow."

21. Nathan's words came to pass, for, in a short time, the grass grew, and flourished in the circle where the meeting was held, so that it was much larger, and higher, than in any other part of the meadow; and could easily be distinguished from the other grass, as far as the meadow could be seen; and yielded far more abundantly, than any other part of the meadow, to the great astonishment and disappointment of those unbelieving neighbors.

22. The same evening, Mother went from Nathan Farrington's to Jabez Spencer's, in Stephentown. On the Sabbath morning following, Capt. Ichabod Turner, and —— Birch, Esqr., came, in a friendly manner, and informed the Elders that there was a mob about to arise, but said they thought it would take two or three days for them to collect. The Elders informed them that they expected to leave the place on Monday. The men replied that if they would leave the place by that time, they believed they should be able to keep the mob back. The same day some ruffians came and maliciously struck and collared some of the Brethren; but

Jabez interfered and sent the rioters out of the house; he, being a man of note, they were under fear, and desisted from further violence.

23. A large assembly of the world, besides many Believers, collected to attend meeting. There were some of the assembly who had manifested a great spirit of opposition; had charged Mother and the Elders with being deceivers, and false prophets, and vented many evil reports which arose from prejudice, unbelief, and malicious and wilful opposition. Elder James preached, and introduced his discourse with these words: "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness? Wilt thou not cease to pervert the right ways of the Lord?"*

24. Afterward, as the Believers were engaged in the worship of God, some carnal young men, with their female companions, drew near, and, in a scoffing manner, said, to some of the Brethren. "What, are you dancing to worship God?" "Yea," replied the Brethren, "And you may worship God too, if you will." They then stepped in, and went to dancing; their young women soon followed their example and began to dance among the Sisters. They were soon surrounded by the Brethren and Sisters, and so great was the strength and power of God in the assembly, that they were unable to make any resistance, but were compelled to dance under the operation of the power of God, with the head dresses and hair of the young women flying in every direction until they were brought down to feel very low and simple, and went off peaceably, and well mortified. The Believers continued their exercises through the whole night following.

25. On Monday evening, September 1st, 1783, Mother and the Elders with a considerable number of the Brethren and Sisters, left Jabez Spencer's, to return to New Lebanon.

* Acts XIII, 10th.

They had proceeded about half a mile, when they were met by Eliab Harlow, on horseback, Mother, being in a chair, with Hannah Kendall, told Eliab, that he might let one of the people take his beast, and he might help her along, as it was dark, and very rough for a carriage. Eliab readily gave up his beast and led Mother's on one side, while another Brother led on the other side; and Childs Hamlin held the carriage behind. The Elders and the rest of the company followed on horseback. Thus they proceeded in a very joyful manner. Mother would often say, "Brethren, be comfortable — Brethren, be joyful." The Brethren as often replied, "We will, Mother." Thus they went on, singing very joyfully till they arrived at Daniel Green's, about five miles from Spencer's. Here they stopped, and Mother alighted from her carriage and went in, with the chief part of her company, and tarried a short time. Daniel's wife was a Believer, and Daniel was a friendly man, but did not profess faith. From thence they proceeded about one mile further, to the house of Joshua Greene. Here they made another halt and went in; and those who had need took some refreshment of bread and cheese.

26. After cheering and strengthening them in their faith Mother came out and went on, exhorting the Elders and Brethren, to be joyful, and serve God. Thus they proceeded, singing, in a very joyful manner, and shouting so loudly they made the whole forest ring, which greatly disturbed unbelievers. At length they arrived at Isaac Harlow's, in New Lebanon, eight miles from Spencer's. Here they stopped for the night, and put out their horses. After gathering into the house they again went forth in the worship of God, with great zeal, and powerful operations of various kinds. Some of the Brethren were led by these operations, in among the Sisters, and pulled them about, with apparent violence. The two Daniel Rathbuns, father and son, were

peculiarly exercised in this manner. This, Mother Ann said, was a sign that they were going to have persecution, and that a mob was near at hand.*

27. This journey from Stephentown, and the labors and exercises at Isaac Harlow's, took up the greater part of the night. Toward daylight, the people retired to rest; but Mother Ann, and two young Sisters — (Hannah Kendall and Lucy Wood,) with the Elders, went on about one mile further, to George Darrow's, the place where the meeting-house in New Lebanon now stands.

CHAPTER XXI.

A PERSECUTING MOB IS RAISED.— MOTHER ANN IS CARRIED BEFORE ELEAZER GRANT, CRUELLY ABUSED, AND DRIVEN OUT OF NEW LEBANON.

Scarcely had the day began to dawn when a mob began to collect, and soon after, surrounded the house where Mother was, and a terrible scene of persecution ensued. It was supposed, by many, that Eleazer Grant, Esqr., was the instigator of this mob; but, be that as it may, it was evidently planned, and matured in connection with him. There were many very malicious enemies *in* and about New Lebanon, who knew where Mother Ann was, and who were watching the first opportunity of her return into the place, to vent their malicious rage on her and the Elders. The mob was undoubtedly raised and pushed on by some who acted under cover. It consisted of two companies; that

* That the two Rathbuns were peculiarly operated upon at that time appears very significant of their own subsequent conduct; for though they were remarkably zealous, at that time, they afterward turned their back to the way of God, and became very bitter persecutors.

from the south was headed by Nehemiah Fitch, Captain of militia; that from the north, and west, by Thomas Tanner, who had formerly been a Captain of militia. But there were many others who distinguished themselves, and appeared much more open in their abuse than the real leaders of the mob. Among these were Thomas *Law*, Selah Abbot, Senr., Selah Abbot, Junr., Ephraim Bowman, Zadock Lee, and Enos Meacham.

2. Their first act was to seize George Darrow and David Meacham, with a warrant, under pretense of their having abused a young woman, — the daughter of David Meacham. But, this act was evidently intended to cover their real object, which was, to get these two men from the house where Mother and the Elders were, knowing that the mob would have much more power to act in their absence, as David was a man of great fortitude and influence, and George, the owner of the house. They were, accordingly, taken before Grant for trial. George left the care of his house with his brother, David Darrow, and Richard Spier. These men informed the mob of the authority they had to protect the house, and expostulated with them upon the unlawfulness of their assembling and conducting in such a manner. But the mob felt no disposition to parley about the matter; for they were determined on violence, without any regard to law, or justice.

3. The Believers collected as fast as the mob did, and went into the house, which was soon nearly filled up. There were three outside doors to the house, which were all guarded by the Believers. The mob commenced their acts of violence by attempting to force a passage into all the doors at once. The Brethren, who had charge of the house, forbade their entrance, and again urged the unlawfulness of such proceedings; but, in vain; their conduct was like that of ravenous wolves among harmless sheep.

4. They seized the Brethren, one after another, and dragged them out with the most savage violence. Richard Spier was three times thrown out at a back door, which was very high from the ground. Some were drawn out by the hair of their heads; some were taken by four or five men, one at each arm and leg, and pitched, headforemost, with great violence, into a mud puddle near the door; some had their clothes badly torn. After a conflict of fifteen or twenty minutes, the mob succeeded in getting into the house. Mother, at this time, was in a back bedroom, separated from the rest of the people, by a ceiled partition. The ruffians strove to enter the room where she was, but were kept back by the Brethren who guarded the door; after a considerable struggle, they succeeded in tearing down the ceiling of the room, seized Mother Ann by her feet, and dragged her in a shameful manner, through the parlor and kitchen, to the door.

5. Eliab Harlow had made ready Mother's carriage, before the action commenced, and sat in it, before the door, where he had a fair view of the scene. Mother was pitched, headlong, into her carriage; Hannah Kendall and Lucy Wood followed, through the crowd, and got into the carriage with her. Eliab then gave them the reins, and as they were about to start, Mother spoke to Prudence Hammond, who brought out her budget, and said, "Prudence, keep along with us." They had not proceeded more than three or four rods, when the ruffians cut off both the reins of the bridle. Eliab then attempted to lead the beast, and proceeded six or eight rods further, when the mob surrounded the carriage, and beat him off, with many severe strokes, and undertook to lead the beast themselves, and drove on, very furiously, toward Grant's.

6. Prudence Hammond, according to Mother's orders, kept close by the side of the carriage. A certain young man

of the mob, observing her, exerted himself, very much, to beat her off, and ride over her, but was not able; for Mother often repeated her order, "Prudence, keep along with us, don't let your faith fail," which gave Prudence a degree of power which the world were not able to resist. At length, another young man said to his companions, "These people have got a power that we know nothing about; it is the power of God that carries that woman along in such a manner." He then politely offered to take Prudence on behind him and carry her civilly. But, Mother cautioned her, saying, "Prudence, don't be enticed by them; don't let your faith fail, and you will hold out to the end." So Prudence ran along on foot, still keeping close by the side of the carriage.

7. In this manner they proceeded about sixty rods further, when they came to a narrow bridge, across a small rivulet, upon the side of a steep hill, which formed a dangerous precipice. Here the inhuman wretches attempted to overset the carriage, but, were prevented by Medad Curtiss, who, at that instant, saved the chair, but, in the struggle, Thomas Law, who was the most active in the business, fell down the precipice. Law was afterward heard to say, "I should have finished the old woman, if it had not been for that devil of a Medad."

8. When they had proceeded about half a mile further, Law violently seized hold of Elder James, and pulled him from his horse, evidently intending to precipitate him, headforemost, upon a rock; but, one of the Brethren instantly caught him upon the shoulders, and, by that means, saved his head; but he fell with his side upon the rock with such violence, that three of his ribs were fractured by the fall. By the assistance of some of the Brethren, he mounted his horse again, and rode on to Grant's. In driving from George Darrow's to Eleazer Grant's, which was about one and a half miles, the mob continually strove to keep the Believers back,

by beating and abusing them, and trying to ride over them; but were not able to effect their purpose. Prudence Hammond kept close by the side of the carriage, the whole distance, and, though the mob drove furiously, she was not in the least fatigued, nor out of breath.

9. When Mother alighted from her carriage, the mob were very numerous around her; she desired them to stand off, for she wanted to go aside; but they refused, and one young man—Jehiel Wright, persisted in keeping close to her. Hannah Kendall bade him go off, for, said she, "You are a thief and a robber." This charge offended the young man, and he swore she should prove it. "Where is that Hammond girl," said Mother. Prudence immediately stepped forward, and Mother addressed her, saying, "Hannah has told this man he is a thief, and a robber, and he says she shall prove it." Prudence replied, "It is the truth of God, Mother; for he broke into my father's house and stole twenty-nine dollars."

10. This charge, made by Hannah Kendall, and supported by Prudence Hammond, was done by a special gift of God; for neither of the Sisters knew the young man. He was, however, highly offended, and struck Prudence, with a staff; but his comrades, who knew the truth of the charge, laughed at him heartily; and the guilty culprit sneaked off, and was soon missing.

11. Mother Ann was dragged into Grant's in such a manner that her cap and apron were torn off. Elder James informed her that Thomas Law had pulled him from his horse, and broken his ribs, and requested liberty to enter a complaint against him. But Mother, feeling no liberty for him to do it, counselled him to let it pass, and labor to be comfortable and peaceable. Shortly after this, Elder James received a healing gift of God, which restored him to his former soundness; so that, on the same evening, he rode a number of miles, on a full gallop.

12. At the time of Mother's arrival at Grant's, he was sitting in Court, and pretending to try a cause of complaint against David Meacham and George Darrow, which lasted some time. This complaint, which originated in malice, and was prosecuted through envy, ended in a mere mock trial, evidently designed to cover deeds of greater persecution and abuse.

13. When Grant had disposed of this case, he had Mother Ann brought before him, and called upon her to hear her indictment. But, instead of attending to the false accusations brought against her by her enemies, and which it was in vain to counterplead, before a mob tribunal, headed by an unjust judge, whose sole object was to overthrow the work of God, she reproved him for sitting as a magistrate, and suffering such riotous mobs to abuse innocent people contrary to law, without attempting to suppress them.*

14. Grant, unable to endure this reproof, ordered his constable to take her to a new house, which he was then building, and put her under keepers. The constable and two other ruffians, — Ephraim Bowman and Enos Meacham, took her, and in a very abusive manner, dragged her out of the house, and along the street, about fifteen or twenty rods, to the new house. Mother felt extreme anguish, from the cruel abuses of these men, who vented their enmity by beating, griping and pinching her, as they dragged her along. She cried out, saying, "Must I give up my life in your hands?" But regardless of her cries, they dragged her along into the house, and up stairs, as though she had been a dead beast, and then thrust her into a room, where she sat down and cried like a child.

* John Noyes — the constable, had greatly abused Mother, and struck her several times, with his staff, before Grant's face; particularly one severe stroke across her breast, the mark of which she carried for sometime afterward. In reproving Grant, she said, "It is your day now; but, it will be mine, by and by; Eleazer Grant, I'll put you into a cockleshell yet."

15. The mob immediately surrounded the doors, and refused to let any of the Believers enter; though many of the Brethren and Sisters strove hard to get in. But Father William boldly insisted on going in, declaring that she was his sister, therefore he had a right, and would go in to her. The mob still obstinately opposed it; but, at length, he, and two of the Sisters, found their way in, and went up stairs to Mother. Soon after this, Mother Ann and Father William put their heads out at the window, and sung to the Believers without, who danced with great power.

16. In the mean time, Grant, and his wicked court, consulted among themselves, to know in what manner they should proceed, and having settled the point, Mother was brought back again. Elder James, during the whole time of trial had been kept under guard, in a room, in a house where Grant's Court was sitting; he was also called in, and a suit was now entered against them for a breach of the peace. They were accused of making disturbance, and breaking people of their rest, by singing and shouting along the road, at a late hour of the night.

17. Grant inquired of them if they did not pass by such a man's house; (naming the man) to which Elder James replied, "I never saw that man in my life, that I know of; but I sung and served God a great deal." Grant again asked if they did not pass by *such* a man's house; (naming another man;) and received the same answer. Thus he inquired, concerning one house and another; but received invariably the same answer.

18. Grant then made a pretense of binding them over to the County Court, and said they must be taken to jail, or get bondsmen for their appearance. David and George immediately offered themselves as bondsmen, and were accepted. The bondsmen then said, "The prisoners are ours, and we have a right to take them where we please."

19. It appears, however, that Grant did not give them up to their bondsmen; but they all went out, and Mother and Hannah Kendall and Lucy Wood got into their carriage. The Brethren, who were the bondsmen, considering themselves as having the right, attempted to lead the carriage, but were prevented by the mob, who had determined on taking the carriage themselves.

20. Grant came to the door and addressed them thus, "As a magistrate of the state of New York, I desire that there be no mobs, nor riots," and then added, "Lay hands suddenly on no *man*." These words he repeated several times, laying a peculiar emphasis on the last words, *no man*. He then went back into the house, and was seen no more that day. This speech was evidently intended as a cloak, to cover his own hypocrisy, while it held out a license to the mob, to abuse Mother at their pleasure, seeing she was a *woman*.

21. This was evidently well understood by the mob; for they took hold with increased zeal, and separated Mother from the body of the Believers, and would not suffer them to come near her; but drove on, with great violence, toward Albany; still keeping the Believers back, and threatening and abusing every one who attempted to go forward. Many of them were inhumanly beaten, some of those on horseback, besides being beaten themselves, had their horses beaten with such violence that they several times nearly fell down. Thus they drove on about seven miles, over a rough and muddy road, over stones and stumps, seeking the roughest places in the road for Mother's carriage; which, together with many severe strokes, which she received from her drivers, greatly increased the fatigue and sufferings she had already endured. And, though several families of the Believers lived on the road, the mob would not suffer Mother to stop for any refreshments, although it was near sunset, and she had eaten nothing that day, except a few mouthfuls

which she had obtained of Grant's wife, at the intercession of some of the Sisters.

22. At length, about dusk, they arrived against a tavern on the road, and the Landlord, whose name was Ranny, hearing the tumult, and understanding the cause, came out, and with great authority of spirit, and keen severity of language, reprimanded the mob for such shameful abuse, toward an innocent and civil people; and boldly threatened them with the utmost rigor of the law, if they did not immediately disperse. This severe rebuke and bold threat from Ranny, greatly embarrassed the mob, and concluding they were near the boundary line of the town, and night coming on, they said that all who belonged to Niskayuna, might pass on, but those who belonged to New Lebanon, should go back. The Brethren, however, would not consent to this, but determined to cleave to Mother. After much wrangling, and some blows from the mob, they left the Believers, a few rods west of Ranny's, and near to Charles McCarthy's — a poor man, who lived in a little log-house, where the most of them retired, and took shelter for the night; Mother was very much exhausted, and passed the night under great distress and sufferings.

CHAPTER XXII.

MOTHER ANN AND THE ELDERS RETURN TO NATHAN FARRINGTON'S — A MOB SURROUNDS THE HOUSE AT NIGHT — MOTHER PROCEEDS ON HER JOURNEY — STOPS AT E. KNAPP'S, AND IS DRIVEN OFF BY A MOB — ARRIVES AT NISKAYUNA, &C.

1. When daylight appeared, the Believers who had taken their lodgings on the floor of the house, and in an old log

barn, arose from their cold berths, wet and muddy, just in the situation the mob had left them. However, the young Brethren soon cleared away the brush, in the door-yard, and prepared for meeting. The people assembled, and kneeling down, wept, with great sorrow. Elder James said, "If these should hold their peace, I believe the very stones would cry out to God." They then went forth in worship, with great power of God.

2. Soon after meeting, some of the Brethren came from New Lebanon, and brought them plenty of provisions, which came in a time of need, and was thankfully received; for very few of those who had followed Mother, had eaten any thing the preceding day.

3. After they had eaten their breakfast, Mother showed them the bruises she had received from their cruel persecutors. Her stomach and arms were beaten and bruised black and blue; and she, and the Sisters with her affirmed that she was black and blue all over her body; and indeed it was not to be wondered at, considering how much she had been beaten and dragged about; she wept, and said, "So it has been with me almost continually, ever since I left Niskayuna; day and night, day and night, I have been like a dying creature."

4. Mother and her persecuted little flock, passed the fore part of the day in serving God and comforting one another. In the afternoon they returned back to Nathan Farrington's, where they spent the remainder of the day, and the following night. After they arrived there, Mother said, "I feel now as though I could take some rest," and appeared in a measure, comfortable, considering the shocking scene of suffering and abuse which she had passed through the preceding day.

5. But, the enemies of the work could never be at rest while Mother was within their reach. In the dusk of the

evening, about thirty or forty heathenish creatures of the baser sort, collected around the house, in a mobbish manner. This collection consisted chiefly of a company of fellows from the town of Chatham, who, from the savageness of their manners, were styled the "Indian Club."

6. These ruffians demanded, in very rough and abusive language, "to see that old woman." Nathan inquired what they wanted of her? They answered, "She is an old witch, and she shall not stay here." Nathan replied, "She is a woman of God, and you shall not see her in such a manner." On hearing the tumult, and perceiving that a mob had gathered, Mother wept, and said, "This comes suddenly upon me, what shall I do? I do not feel as though I could endure any more!"

7. The mob threw clubs and stones at the house, and threatened to break down the doors. Nathan boldly commanded them to desist, and threatened them with the penalty of the law if they attempted to break into the house. This, for a moment, seemed to check their rage; Nathan expostulated with them, and endeavored to show them the wickedness and folly of such conduct, and said, "I have lived, as a neighbor with you a number of years, in peace; but now, because I have joined the people of God, according to my faith, and confessed my sins, as you ought to do, you come here to break into my house, and abuse my family."

8. But the mob, being determined to break into the house, set reason and humanity at defiance, and with horrid oaths and blasphemies, continued to throw stones and clubs. The house being new, and unfinished, and one of the passages fastened up with loose boards, they, at length, succeeded in forcing the boards down, and carried them into the street, but were still prevented from entering the house, by Brethren, who stood in the passage.

9. Mother, who was at this time in the upper part of the house, sent for John Farrington,* and said to him, "John, can't you go and send these creatures off?" "Yea, Mother," replied John. "Go," said she, "and shame them, tell them it is a shame for men to be around after a woman in the night; but, if they will go off, and come peaceably, to-morrow, in the day-time, I will see them."

10. Accordingly, John went down in Mother's gift, and slipped out at another door, and was instantly seized, by two lusty ruffians. "Love," said John. "Love," replied the men, in a sneering tone of voice; and immediately gripped him between them with such violence that it seemed as though they intended to squeeze the breath out of his body.

11. John held his breath, and, as they slackened their arms, he cried "More love," at which they renewed their hug, gripping him with all their strength. This was repeated a number of times till the men had wearied themselves in hugging and squeezing John, who received no hurt. "Now," said John, "If you have got through, I want to reason with you, as you are reasonable men, or ought to be. Why do you come here, in such a manner, in the night, after a woman? It is a shame; I am ashamed of you, that men should behave so! Do, for the honor of man, withdraw, peaceably, and if you will come again, in the morning, peaceably, when it is day-time, the woman is willing to see you." These words, spoken in the power and gift of God, completely vanquished their rage, and quelled their savage spirits; they immediately began to withdraw, and were soon all gone, so that Mother enjoyed the remainder of the night in peace.

12. The next morning, only six or eight of them made their appearance. Mother, with John, and two or three of the Sisters, went out to see them. "This is the woman

* Eldest son of Nathan Farrington.

that you pressed so hard to see last night," said John. "What do you want of me?" said Mother, 'I am a poor, weak woman, I do not hurt any body."

13. The guilty wretches had no confidence to speak to her, nor to look her in the face, but hung down their heads, and began to sheer off. John then invited them to stay and take breakfast, but they declined, and soon went off. Thus did God frustrate the designs of the wicked, at this time.

14. About ten o'clock in the morning, Mother took her leave of the Believers at Nathan Farrington's, and said she did not feel it to be best for any to follow her, excepting the Elders, and Richard Spier, because it would only tend to increase the enmity of the world. She then departed for Niskayuna.

15. After proceeding a few miles on the road, one of the shoes of Mother's beast came off, and they made a stop on White's hill, opposite to a blacksmith shop, to get the shoe set. Father William stepped up to the shop and asked the blacksmith, whose name was Johnson, to set the shoe, and offered to pay him the money for it. But the man in a very rough and passionate manner, refused, and seizing a pair of his tongs, threw them at him with great violence; but, missing his aim, they struck the ground between Father William's feet, and pierced a hole, nearly six inches deep, in the hard, solid earth.

16. Richard Spier picked up the tongs, and asked Johnson what he meant by such conduct? He replied, with an oath, that he would immediately kill them all, if they did not depart. They left him, and went on about a mile, and stopped at Ebenezer Knapp's; Mary Knapp, and her daughter Hannah, were Believers, and the old man was friendly. Hannah had been sent home from Nathan Farrington's by Mother, in the morning, with information that she was coming along soon, and would stop there. The

family had also made preparations to receive her; but she had not been in the house but a few minutes, when this wicked Johnson, with about twenty ruffians, in his own likeness, came and beset the house, and ordered Mother and the Elders to be gone in half an hour, or they should suffer the consequences.

17. These cruel wretches were chiefly armed with cudgels, and large whips, with the lashes wound around their hands. George White, Esqr., was one of the crew. Mother and the Elders were so oppressed by these ruffians that they did not even sit down to eat the victuals which was provided for them; though some of them took a few mouthfuls into their hands and ate while they tarried.

18. Hannah, who had returned from Nathan Farrington's with the joyful expectation of seeing Mother and the Elders at her father's house, was greatly grieved to think that they could not eat their victuals in peace; and, though young and bashful, she was constrained, by the power of God, to break forth in the following words, "If there was a company of drunkards, whoremongers, and whores gathered here to serve the devil, you would not come to drive *them* away." Father William Lee replied, "It is the truth of God, Child."

19. Though Ebenezer Knapp did not pretend to be a Believer, he appeared to be very sorry that Mother and the Elders were so interrupted; that they could not refresh themselves in peace, especially, as it was the first time they had been at his house. He said they came peaceably, and were welcome to stay as long as they chose. Father William went out into the piazza and spoke to the mob with his usual boldness, saying, "We came here peaceably to refresh ourselves, and we will stay as long as we have a mind to, and do you resist us, if you dare." Mother and the Elders soon took their leave, and no further resistance was offered. One of the mob, however, attempted to lead Mother's carriage,

but Hannah Kendall, who was in the carriage with Mother, forbade it, saying, "Let the horse alone, I am able to drive him myself." He then let the beast go, and they then proceeded on their journey, and met with no further opposition.

20. When they arrived at the ferry, opposite Albany, a number of native Indians were at the ferry; and on discovering Mother Ann, they cried out, "The good woman is come; the good woman is come," and manifested great joy and satisfaction on seeing her and the Elders. Mother soon crossed the river, and proceeded on till they entered the forest, north-west of the town, where they made a little stop, and rested themselves in peace. After this they pursued their journey, and arrived at Niskayuna about eleven o'clock at night, September 4th, 1783.

21. During the period of two years and four months,—the time of their absence from Niskayuna, Mother and the Elders traveled many hundred miles, and suffered indescribable hardships, afflictions and persecutions, to establish the gospel in this land, and lay the foundation of Christ's Kingdom on earth. Most of the Believers in America had a privilege to see her, either by being visited in their own habitations, or by visiting her where she tarried, and all had a privilege to be taught the way of God more perfectly. During this period of time Mother and the the Elders had many precious and powerful gifts of God, to search out and reprove sin, to strengthen the weak, instruct the ignorant, and comfort the afflicted; and all who were honest-hearted, found a great increase of power over evil, of love and union, light and understanding; while those who were rotten-hearted, and insincere, began to wither away, more and more, till they fell off, as withered branches.

NOTE.— It is proper here to give some further account of the prisoners who were left in Barrington Jail. Mother, whose care and tender feelings extended to all her children,

and especially to those who were under afflictions and sufferings, had been careful to send messengers from time to time, to look after their situation, and minister to their necessities. Jonathan Slosson,—who had been charged by Mother Ann to see to them, returned to Niskayuna the day after Mother's arrival, and gave her some comforting intelligence about them.

While in prison they were visited by many of the world, to whom they held a bold testimony. Some were convicted, confessed their sins, and set out in the way of God. The prisoners, though they were sometimes abused by the jailer, were generally treated with kindness; and, though they were, sometimes, closely confined, yet they were at other times, treated with great confidence, and let them have liberty to walk abroad, saying he was not in the least concerned about their running away.

After they had been there a while, the authority at Barrington wrote to the Judges who had imprisoned them, to know for what purpose they were imprisoned in such a manner, and received for answer, "they were obliged to do it to satisfy the people." Pitiful excuse, an innocent people, without having as much as a crime alleged against them, must be imprisoned TO SATISFY THE PEOPLE! They did not reflect that those wicked people could not save *them* from the judgments of God.

After six or seven weeks' imprisonment, they were, at length, brought to trial; their Judges applied to Theodore Sedgewick, the District Attorney, to know whether they could support the charge of blasphemy against them, on account of what Samuel Fitch had said, and were informed that it would not bear an action, because what they had said was agreeable to their faith, to which they had a constitutional right, neither could they prove a breach of peace, because the Shakers, as well as other people, had a right to worship God as they pleased.

Hence they were under the necessity to try another scheme to carry their point, and throw the cost of prosecution upon the innocent prisoners. Old Valentine Rathbun brought forward a charge, supported by oath, of assault and battery; and though it was evidently proved to be false, and his abuse to his own son was a clear evidence, that he, for one, was guilty of assault and battery; yet, these unjust Judges, who confessed that they had committed them to prison to satisfy the people, completed this disgraceful scene by sentencing those who had been proved innocent, to pay a fine of one dollar with the costs of Court, which amounted to twenty pounds, lawful. As the prisoners had not the money present, they informed the Sheriff that they did not want to lie in jail for money, and they would pay it as soon as they could. The Sheriff therefore released them, with no other security than their word, for the money; a striking proof of the confidence which he placed in these persecuted people. The money was paid, before the time had expired.

Thus ended this imprisonment, to the disgrace of this persecuting generation, but to the honor and increase of the testimony.

CHAPTER XXIII.

GREAT MANIFESTATIONS OF GOD IN MOTHER, CHRIST HER HEAD, LORD AND HUSBAND.

1. The manifestations of God, in, and through Mother Ann were exceedingly great, and marvelous. That she was an eminent witness of God, no one could doubt who ever heard and felt the power of her testimony, or experienced the heart-searching power of her spirit; and that she was that distinguished person whom she declared herself to be, was

beyond all dispute in the minds of her faithful followers; for her works plainly testified it.

2. In the early part of the year 1781, a large assembly of the Believers were gathered at Watervliet, among whom were Joseph Meacham, Calvin Harlow, Nathan, Ezekiel, and Eunice Goodrich; Mother was at that time, under great sufferings of soul. She came forth with a very powerful gift of God and reproved the people for their hardness of heart, and unbelief in the Second Appearance of Christ. "Especially ye men and brethren, I upbraid you for your unbelief and hardness of heart," said she. She spake of the unbelieving Jews, in Christ's first appearance, and, added she, "Even his own disciples, after he arose from the dead, though he had often told them that he should rise, the third day, believed it not." "They would not believe that he had risen because he appeared, first, to a woman! So great was their unbelief that the words of Mary seemed to them like idle tales! His appearing first, to a woman, showed that his Second Appearing would be in a woman."

3. So great was the manifestation of the power of God in Mother at this time, that many were unable to abide in her presence, her words were like flames of fire, and her voice like peals of thunder. Well said the prophet, "Who shall abide the day of his coming, for he is like a refiner's fire and like fuller's soap." After this Mother Ann was released from her sufferings, and began to sing with great joy and love, and gathered the people around her, and her countenance was very beautiful and glorious. *Eunice Goodrich.*

4. At Joseph Bennett's, in Cheshire, many people were gathered to see Mother. She kneeled, wept, and groaned in spirit, saying, "They do not know who I am, nor my calling." She repeated these words three times. Elizabeth, Phebe, and Rhoda Chase, Eunice Bennett, and many others were present. *Elizabeth Chase.*

5. The first time Rhoda Hammond visited the Church, at Watervliet, in 1780, she had considerable conversation with Mother, in private. Mother informed her of wonderful manifestations of God to her, and said she spake with God, (to her sense,) face to face, as Moses did, and saw the glory of God, and had seen wonderful visions. She also said, "It is through great labor and sufferings, that the gifts of God come to me." *Rhoda Hammond.*

6. When Mother was at Benjamin Osborn's, on Mount Washington, in conversation with Elizabeth Hill, she said, "I am the first Elder in the Church, I have seen God, and spoken with him, face to face, as we speak one to another.* Elizabeth, being young in the faith, these words of Mother Ann had a powerful effect in confirming and establishing her in the faith. *Elizabeth Hill.*

7. Again, at the same place, Mother was under great sufferings, and travail of soul, after which she said, "The Lord, who brought me over the great waters, has redeemed my soul. I hear the angels sing; I see the glory of God as bright as the sun; I see multitudes of the dead, who were slain in battle, arise and come into the first resurrection; I see Christ put crowns on their heads of bright, glorious, and changeable colors.— I converse with Christ; I feel Him present with me, as sensibly as I feel my hands together. My soul is married to him in the spirit; — he is my husband; it is not I that speaks; it is Christ who dwells in me. *Jonathan Slosson.*

8. Nathan Farrington, who lived in the western part of New Lebanon, having, with all his family, embraced the gospel, was one day taken in the visions of God while in the field, gathering his Indian corn, and carried, in the spirit, to the spot where the meeting-house in Lebanon now stands.

* Powerful angels, clothed with God's spirit and power, appear to human souls as God Himself. God, to mortals is known through vicegerents. — *Editor.*

Casting his eyes eastward, he saw the mountain chiefly divested of its trees, from the place where he stood, even to its summit. Near the summit, he saw the Lord Jesus Christ, and Mother Ann by his side, with their faces toward the west, and they walked side by side, down the mountain, until they came within a few rods of where he stood, and then disappeared. The vision then ceased, and Nathan found himself in his cornfield again. Mother Ann was, at that time, in Harvard, and Nathan, soon after, went to see her. Mother said, "I own your vision; it is so, it really is; and it is a great vision of God." Nathan told Mother that he knew what the vision meant, that it was given to him for an anchor to his soul. "Ah, truly it is," said Mother, "And it will hold you when all things else fail."

Nathan Farrington, Senr.

9. Hannah Goodrich, 1st, being at Watervliet, with others, saw Mother very full of power, and her face shone with the glory of God. It reminded Hannah of Moses, when he came down from the Mount. Mother then took hold of Hannah's hand, and raised it to her head, and said, "Hannah, I see your face shine with the glory of God."

10. Sometimes Mother Ann used to be taken under great sufferings, so that it would seem as though her life must go from her; at other times she was filled with unspeakable joy and triumph, and would say, "I feel as terrible as an army with banners!" *Hannah Goodrich.*

11. At Harvard, in presence of Ebenezer Cooley, and others, Mother spoke many things relating to her own experience; she said, "When I first gained the victory over a carnal nature, I was brought into great clearness of sight, I saw the Lord Jesus, met with him, and walked with him side by side. *Ebenezer Cooley.*

12. Timothy Hubbard was one of the first who visited Mother and the Elders at Watervliet. While there, he saw

Mother sit in her chair from early in the morning until afternoon, under great operations and power of God; she sung in unknown tongues, the whole of the time, and seemed to be wholly divested of any attraction to material things; all her sensations appeared to be engaged in the spiritual world. After she was released from these operations she spoke to the people present, saying, "The way of God will grow straighter and straighter; so straight that if you go one hair's breadth out of the way, you will be lost.— I felt my soul walking with Christ in groves and valleys, as really as if he had been here on earth.— It is good for a man not to touch a woman." *Timothy Hubbard.*

13. At another time, in the presence of Timothy Hubbard, and others, Mother Ann was overshadowed with the power of God. She stood erect, on the floor, for the space of an hour; her countenance was angelic, and she seemed to notice nothing of the things of time. She sang, chiefly in unknown tongues; though, sometimes, she uttered expressions in her own language. Among other expressions she made the following: "Thou wilt keep them in perfect peace whose minds are staid on Thee." When her gift was out she said, "I saw Jesus Christ, and conversed with him face to face, as a man converseth with his friend." *Timothy Hubbard.*

14. In the spring of 1784, Sarah Barker, of New Lebanon, saw Mother in vision. She saw a bright spot on the top of her head, which gradually spread all over her, till, to Sarah's sensation, she seemed entirely covered with glory, and it seemed as though God, who created all things, dwelt in her. Sarah, afterward, related the vision to Mother Ann, and Mother said, "It is a great gift of God, I have nothing in me to my knowledge, but what is of God. If I have, I do not know it." *Sarah Barker.*

15. About two months after Samuel Fitch believed the gospel, being at Watervliet, and having received a great mani-

festation of light and understanding, he said to Mother Ann, "Christ is called the Second Adam, and thou art the Second Eve." She answered, "Flesh and blood has not revealed it unto thee, Samuel; but God has." *Samuel Fitch.*

16. Job Bishop, being with Mother Ann at Watervliet, opened some visions he had seen of some of the Apostles. Mother turning to Elder James, who was present, exclaimed, "Ah! James, these are great gifts of God; they are ministering spirits. I have often seen St. Peter and St. Paul, and conversed with them, and with all the Apostles; and with Christ Jesus,— my Lord and Head; for no man is my head, but Christ Jesus; he is my Lord and Head." Mother wept, and, turning to Job, said, "Job, though you are a young man, you are now called to go and preach a greater and purer gospel than St. Paul preached; for this day, requires a confession of every known sin; and a full cross against the flesh, with all its affections and lusts." *Job Bishop.*

17. Morell Baker, Senr., visited the Church at Watervliet in 1784. After their return from the eastern states, and being under great impressions of mind concerning Mother's calling, he said to her, "Thou art the Bride, the Lamb's wife!" She answered, "Thou hast rightly said, for so I am. Christ is my husband. I now see many souls who have left the body, and have come to hear the gospel! I now hear the hosts of heaven singing praises to God." *Morell Baker, Senr.*

18. The same year, David Slosson and many others, being at Watervliet, N. Y., were present with Mother Ann and the Elders who came from England with her, when Mother appeared clothed in majesty, and her visage was exceedingly glorious. She spake with great power, saying, "I am married to the Lord Jesus Christ! He is my head and my husband, and I have no other! I have walked hand in hand with him in Heaven! I have seen the Patriarchs, Prophets and Apostles; I have conversed with them, and I know them,

I have seen King David, with his robes on, which were of vast extent, and inexpressibly glorious! I have seen Job, St. Paul, and others." She also described their statures, and their glory and majesty. *David Slosson.*

19. While Mother Ann and the Elders were at Nathan Kendall's in Woburn, Sarah Kendall, and some other young Sisters, being with Mother in the chamber, one day, and after she had been walking the floor for a considerable time, the Elders came in, and Mother, addressing them, said, "I have been walking in fine valleys with Christ, in heavenly union." *Sarah Kendall.*

20. At Watervliet, in 1784, in presence of a large number of people, Mother spake as follows, "Christ is ever with me, both in sitting down and rising up; in going out and coming in. If I walk in groves and valleys, there he is, with me; and I converse with him as one friend converses with another, face to face." *Elizabeth Chase.*

21. The first time that Mother Ann visited Enfield, Conn., in June, 1781, many people being present, many people, in conversation with Mother, asked her when she was converted? "Converted"! said Mother, I converse with God face to face, every day."* *Joseph Markham, Senr.*

22. One evening, at Watervliet, when a number of the Believers were assembled together, Mother came into the room and said "Silence"! "There is silence in Heaven for the space of half an hour." The people then all sat down, and Mother retired. After about half an hour she returned and said, "I have been with God and with Christ; and I saw the holy angels, and heard them sing; and they sang '*Glory to God and the Lamb.*'" *Eliphalet Slosson.*

23. Mother often said, "I feel the blood of Christ running through my soul and washing me; him do I acknowledge as my head, and Lord." *Eliphalet Slosson.*

*A mediatorial Angel, representing God to the finite human perception.—*Editor.*

24. When Mother Ann and the Elders were at Nathan Goodrich's, in Hancock, Joseph Meacham, Hannah Kendall and others being present, Mother was under great power of God, her soul seemed filled with joy, and her countenance shone with beauty, and she spake these words, "I know that the mysteries of God are revealed unto me; and there is no one who can see through me, or comprehend me, until born of God." *Thankful Barce.*

25. One morning Mother raised her window, and looking out, said, "I have had new fruit to eat this morning, such as I never had before. I am full. Like a vessel that is ready to burst, my soul is running over! O that souls would come and partake! I feel the blood (life) of Christ, running all over me, and washing me." *Daniel Cogswell.*

26. One day, at Ashfield, Mother was under great operations and prophecies of God, concerning the future opening of the gospel to a lost world. She walked out a little distance from the house under great operations, and cried with a loud voice, "Come! Come! Come! Come! All the world, Come!" *Mary Robbins.*

27. At another time, being in the same place, she stood in the door and stretched forth her hands, and with great power, called upon all the kindreds of the earth, saying, "Come away! Come away! All the world, Come away!" *Hannah Goodrich.*

28. At Watervliet, in the presence of Anna Mathewson, Mother Lucy Wright and others, a short time before her decease, Mother Ann expressed her great love to Christ, saying, "He is my Lord. I feel great union with him, and walk with him in union. I see the opening of the heavens, and I see the heaven of heavens, as it were, glory beyond glory; and still see that which does excel in glory."

Anna Mathewson.

CHAPTER XXIV.

PROPHECIES, VISIONS AND REVELATIONS.

1. Mother Ann and the Elders abounded in visions, prophecies and revelations; these, and many other gifts were administered in abundance through them, to those who embraced their testimony; they were given to strengthen, confirm, and establish the faith which the people had received; and were also preparatory to, and evidences *of* the real substance which was to follow.

2. Though these gifts were very numerous and common, and, in that day, very important, yet those which were merely outward signs and operations were considered as matters of less importance, because they could not, of themselves, accomplish the real work of redemption; and, in proportion as the body of the people traveled into the more enduring substance of the gospel, these outward gifts became less necessary among them.

3. Soon after the testimony of the gospel reached New Lebanon, Nathan Farrington, Senr., and his daughter, Mehetabel, with many others, went to Watervliet, to see the Church. Mehetabel soon received faith in the testimony, and confessed her sins. Nathan returned home with the rest of his company, and left his daughter there. After they had been gone a while Mother said to Mehetabel, "I see your father and those with him in open vision; and your father has received a gift since he went from here. He says, if he was here now, he would confess his sins." While Mehetabel was at the Church, Mother said to her, "Your natural mother believes that we are the people of God, who confess and forsake our sins." She also added, "All your father's family will believe the gospel." This prophecy, shortly after, came to pass.

4. After some days, Mehetabel returned home; when she arrived, her father informed her that when he was on the road, returning from the Church, he received light and understanding, and said that if he had then been at the Church, he would have confessed his sins; this he told his daughter, without having any knowledge of what Mother had said to her, respecting the matter.

5. About four weeks after this Mehetabel again visited the Church. While she was there, Mother Ann again spoke to her, saying, Mehetabel, your Elder is coming; she then spake to some Sisters, and bade them prepare victuals for six people. They did so, and as soon as it was ready, Joseph Meacham and five others came in. Mother said to Joseph, "I saw you before you crossed the river." * At another time while Mehetabel was there, Mother said she felt that there was a number of people coming, and bade the Sisters prepare food for them; as soon as the meal was prepared, a number of needy people came in, and were made welcome; not only to the victuals, but to the gospel.

6. Again, after Mother Ann returned from Poughkeepsie Jail, Mehetabel was at Watervliet, and a number of Believers being present, Mother addressed them as follows, "You are called in relation to all the rest of mankind, and through your faith and obedience they must receive the gospel. Pain and sufferings will never cease in the Church until all souls have heard the gospel of salvation. This gospel will be freely offered to all souls; and will be a savor of life unto life, or of death unto death." She also said, "The increase of the gospel in the first opening, will be small; after that, souls will embrace it by hundreds and by thousands; for this testimony will overcome all nations; it will increase till the covering is taken off; then mankind will see the rottenness of Antichrist's foundation; then souls who are bound

* They crossed below Albany, nearly nine miles distant from Watervliet.

in their sins will call to the rocks and to the mountains to cover them. But the Saints will never be overcome again by the beastly power of Antichrist."

7. She further said, "The work of God in this day is not so great, in outward appearance, as it was in past dispensations; therefore, souls must be very cautious how they treat this gospel; for such as finally reject this testimony will not have another day." *Mehetabel Farrington.*

8. After Mother Ann returned from her missionary tour in the eastern states, there was a time of much tribulation among the Believers, occasioned by the great opposition of the wicked, which brought deep sufferings upon Mother. As she was walking the floor, and laboring under the power of God, she prophesied, saying, "The time will come when God will draw the line between the righteous and the wicked, and the wicked cannot pass over it, — Yea, the time will come when God will give that power to His people, so that they will be able to draw the line, and the wicked cannot step one step over it. Fear not their fears, neither be afraid, for God will deliver His people." After this Mother Ann was released, and sang with great joy and triumph.

David Slosson.

9. At a certain time Mother Ann addressed a number of Believers as follows, "You think that you will yet subdue and overcome the nations of the earth; but you are mistaken; they have that work to do for themselves. They will fight, and devour, and dash each other in pieces, until they become so humble as to be willing to receive the gospel."

John Barnes.

10. At Watervliet, while a number of the Brethren were in a room together, in conversation about the Antichristian world, Mother Ann came into the room and inquired what they had been saying about the Antichristian world. After they had informed her she spake with great power, saying,

"They will build up, but God will pull down; they will build up, but God will pull down, until they can build no more! But you will have nothing to do with it." *Abel Allen.*

11. Mother Ann prophesied to Samuel Fitch, at the time of his first interview with her, saying, "After I have done my work in this world, there will be a great increase of the gospel. It will be like a man's beginning in the world and raising up a family of children, gathering an interest, then dying, and leaving his interest with his children, who will improve thereon and gather more." *Samuel Fitch.*

12. At Watervliet, after Mother Ann's return from her journey to the east, she was one day in great tribulation and weeping, with fervent cries to God, in consideration of the scattered state of Believers. "But," said she, "the time will come when the Church will be gathered into order; but not till after my decease." She also said, "After my departure there will come grievous wolves, who will destroy many of the flock." *Morell Baker.*

13. At Watervliet, in the former part of the year 1781, Elder James Whittaker took Amos Rathbun by the hand, and prophesied, saying, "In eleven years, the Church will be established in her order." This prophecy has been exactly fulfilled; for in the year 1792, the Church was established in its present order and spirit of government.

Amos Rathbun.

14. After Joseph Meacham and Calvin Harlow had embraced the gospel, Mother prophesied, saying, "Joseph Meacham is the wisest man that has been born of a woman for six hundred years. God has called and anointed him to be a Father to all His people in America. Calvin Harlow will be a minister of the gospel to other souls. The wisdom, knowledge, and light of God will increase in the Church till Zion travels to her full glory." *Elizur Goodrich.*

15. At another time, at Watervliet, after Mother's return

from the east, she said, "Calvin Harlow is an Elder! O the bright glories I see for Calvin! I see him stand with his people like a Bishop, ministering the gifts of God. O the beautiful gifts of God I see for souls who stand fast! I see the increase of the gospel like an impassable river." Again she spoke to Elder James, saying, "James, how does the scriptures say? Shall a man eat his bread by the sweat of his brow?" "Yea, Mother," answered Elder James. Mother said, "I feel that gift for the people of God, James. Go and tell Calvin that he must gain a gift in hand labor, before he can find his lot, and order of his people."*

Jonathan Slosson.

16. At Ashfield, Mother Ann, being under great sufferings, said, "It will not be my lot, nor the lot of any who came with me from England, to gather and build up the Church; but, it will be the lot of Joseph Meacham, and others, to gather and build up the Church." She also said, "It will not be my nation, nor any of those that came with me from England who will lead this people, but the lead will be given to Joseph Meacham." *Sarah Bennett.*

17. Again at Ashfield, Mother Ann said, "Joseph Meacham is my first born son in America. He will gather the Church in order, but I shall not live to see it."

Hannah Kendall.

18. Mother Ann testified, "When order comes to be established, it will then be seen and known, who are true Believers." *Mother Lucy Wright.*

19. One day, at Watervliet, not long before her decease,

* This prophecy was completely fulfilled. Calvin Harlow continued his residence in New Lebanon, and improved his time in hand labor, (except when called to travel with the Elders,) till after the gathering of the Church at New Lebanon; but, at length, was called, by a special gift of God, while reaping in the field, and was sent to take charge of the people in Hancock and Pittsfield, and having gathered them into the order of a church, called the "CHURCH OF HANCOCK" he became their first Elder and Father, and continued to stand as a faithful minister of Christ, till his decease.

Mother Ann took Joseph Meacham by the hand, and walking the floor, said, "I see the glories of God, in visions and revelations of things to come. Joseph is my first Bishop; he is my Apostle in the Ministry; my first Bishop; what he does, I do. I see the glories of God shine in his face! Joseph, my son Joseph! I feel my time short! I speak, that you may understand!" *Jonathan Slosson.*

20. In conversation with Elizabeth Chase, a little before her decease, Mother Ann said, "A ministration to this people will cease, and then you will see peaceable times; then you may worship God under your own vines and fig trees, and none of the wicked will make you afraid. You will not need, then, to teach one another to know the Lord; for all the faithful will know Him." *Elizabeth Chase.*

21. This prophecy was fulfilled about eight years afterward; a ministration ceased, and persecution ceased, also; and the Believers worshipped God in their appointed habitations, unmolested by the wicked, and under that measure of the gospel which each one had treasured up in his own soul, and which became therein an abiding substance.

22. While Morell Baker, Senr., was at Watervliet, after Mother Ann returned from her journey among the eastern Believers, he had a vision, one night, in which he saw Mother Ann and the Elders in the south-western states, under the power of God, holding forth the same testimony which they had borne at Watervliet; and great multitudes of people were gathering to them to hear the gospel. The next morning, he related his vision to Mother; she replied, "Your vision is of God, and what you saw will surely come to pass."* *Morell Baker, Senr.*

23. At Ashfield, Mother Ann testified to Samuel Fitch, that, by revelation, she saw a people in the south-western

* Morell did not understand that Mother and the Elders were, as instruments in the body, to preach the gospel, but spiritually, and, literally through messengers, clothed with their spirit.

parts of this country, who would believe and obey the gospel. She also testified the same to Ebenezer Cooley. At Watervliet, in 1784, in presence of David Slosson and many others, Mother Ann lifted up her hand, and, pointing to the south-west, said, "There is a great level country in the south-west, in which God will raise up a great people, who will be His people." *David Slosson.*

24. One day, as Mother Ann was walking the floor, and singing the melodious songs of the New Jerusalem, she turned to the people, and said, "I feel a special gift of God; I feel the power of God running all over me." And, stretching forth her hand toward the south-west, she said, "The next opening of the gospel will be in the south-west; it will be at a great distance; and there will be a great work of God." And, looking upon Eliphalet Slosson, she said, "You may live to see it, but I shall not."

Eliphalet Slosson.

25. Eliphalet recollects of hearing Mother Ann speak, three different times, by prophecy, concerning a wonderful work of God which she said would take place in the south-western part of this country. There were also many others who remembered to have heard Mother Ann prophesy concerning a great work of God in the western country; and her prophecies verily came to pass.

CHAPTER XXV.

THE SUBJECT CONTINUED.

After Elizur Goodrich had embraced the testimony of the gospel, he opened his feelings to Mother Ann concerning Lucy Wright, to whom he had lately been married. He said her relations were a lofty, high-minded people; and it was

very doubtful, to him, whether she would believe and obey the gospel. To this, Mother Ann made no reply at the time; but soon after, the Elders, William Lee, and James Whittaker, took him, by his arms, and led him to Mother. He observed that her visage was solemn and heavenly. She said to him, "Take faith, Lucy may be gained to the gospel and, if you gain her, it will be equal to gaining a nation."

Elizur Goodrich.

2. Again, after Lucy came to Watervliet to see the Church, and had received faith, a number of the Brethren and Sisters being there, Mother Ann passed through the room, and, with a smile, said, "We must save Lucy, if we can, for, if we save her, it will be equal to saving a nation."

Joseph Markham, Senr.

3. After the gathering of the Church Elizur spoke to Father Joseph of Mother Ann's prophecy concerning Lucy Wright, which had, till then, remained a mysterious saying to him. Father Joseph replied, "Mother's prophecy related to Lucy's present lot in the Church. She, being called, and anointed of God to stand in her lot, as the first Mother in Church relation, the consequence of her labor, in the final event, will be equal to saving a nation." He further added, "Mother Ann travelled so deeply in the regeneration, and her soul stood in such near relation to Christ, that not one of her prophecies will fail; but every one of them will be fulfilled in due time." *Elizur Goodrich.*

4. When Mother Ann first arrived at Harvard, many of the Believers went to see her. She came into the room and sat down where a number were present, and said, "I have seen a mob, in vision, and I saw two female angels standing by them, by which I know that we shall continue here a while, in peace." *Joseph Markham, Senr.*

5. Again, after Mother arrived at Harvard, she took Esther Lambson by the hand, saying, "I saw this woman in the

visions of God, when I was in my own country." Then, looking round upon the assembly, she said, "So I did see you all, before I came to this land." *Hannah Prescott.*

6. Mother Ann also testified to Jonathan Slosson, and others, that she saw in vision, while in England, the place, in Harvard, where the Church is now established, together with the people who afterward embraced the gospel there; and, that when she came in sight of the place, she knew it, and knew the people who came to see her.

7. Soon after Mother Ann's arrival in Harvard, she spoke to some who came to see her, saying, "God has a people in this place; He has heard their cries; they have had great light. Their Leader* got overcome; God has taken him away and sent me here. The wicked seek my life; as they did in England, so do they here; but heed it not; for God will establish His work here, and the wicked cannot overthrow it. *Jonathan Slosson.*

8. After this, in the presence of Elder William Lee, and others, Mother Ann said, "Shadrach Ireland has been to see me; and I made labors with him, but he would not believe; therefore he was left to feel hell; and souls in that state were frightened at him, because his sufferings were so much greater than theirs. But, he will never be released, until some of his people find their redemption."

Joseph Markham, Senr.

9. Phebe Spencer, with her husband and family, embraced the gospel in the fall of 1781, while Mother Ann and the Elders were at Harvard; awhile afterward, she went to Harvard, to see Mother. After she arrived there, one of

*Shadrach Ireland was their Leader; he was a man who had formerly received great light, took up his cross against the flesh, drew after him many followers, formed a considerable society, suffered much persecution, and built a large house, about three miles out of the town of Harvard, well known by the name of the "*Square House*" where the Church at Harvard is now established. Before his decease, he fell from his light, and died at Harvard, not long before the gospel opened. Many of his followers embraced the gospel.

the Elders took her by the hand and led her to Mother, saying, "You never saw Mother before, did you?" She answered, "Nay." Mother said, "I have seen you before; and I knew that you, and your family, would come and embrace the gospel with us. Poor woman, you little know what you have lived amongst! I saw the lost condition of the people in America, before I came from England; how deeply they were all sunk in their pollutions; and so did Brother William." *Phebe Spencer.*

10. Amos Sexton went to see Mother in 1780; he was then in the seventy-third year of his age; Mother prophesied to him thus, "You shall live to see the beginning of another century, and will be seen walking the streets of Jerusalem, and leaning upon your staff for very age." He confessed his sins and was very zealous; and, though greatly advanced in years, he took great delight in beholding the increase of Christ's Kingdom on earth; and, after having about twenty years' privilege in the gospel, he departed this life the 17th of May, 1802, in the ninety-fourth year of his age.

Mary Spencer.

11. When Mother Ann visited Joshua Birch's, at Stonington, there was a young woman then living in the family, who was thought to be very honest, and chaste. Lois Birch manifested her feelings to Mother in favor of the girl's character; to which Mother replied, "Are you a Christian, and think that girl is chaste and honest? You are deceived; she lives in whoredom with married men, young men, black men, and boys." This declaration almost staggered Lois' confidence in Mother, believing that she knew the girl's character. But, soon after, Mother's charges against the girl were proved to a demonstration; by which Lois' faith in Mother was strengthened, beyond a doubt, that Mother had the revelation of God, and was able to see what creatures had in them.

12. While Mother Ann was at Enfield there came a woman to see her by the name of Tryphena Perkins, who made a great profession of Christianity. But, in the hearing of a number of people, Mother Ann reproved her for her wickedness, and said, "You are a filthy whore." This greatly offended her, and she went away and complained that she had been abused, which furnished Mother's enemies, as they supposed, with sufficient cause to prosecute her. They now began to flatter themselves that they were able to prove Mother a false prophetess, and determined to prosecute her for defamation. They said they could prove to a certainty, that Tryphena's organization was such that she could not, possibly, be guilty of the charge of whoredom; she was called a great Christian, and, of necessity, a pure virgin. But, behold, she was soon found to be with child, by a married man! This was well known throughout the town of Enfield, and Mother's enemies were greatly abashed and confounded.

13. While Mother Ann was at Ashfield, Anna Goodrich went to see her, in company with her husband, (Daniel Goodrich). After she had been there some days, Mother came to her with a very solemn look, and said, "Poor children; your children are in trouble, and you must go home." Anna went immediately to find Daniel, and while she was speaking with him, Mother came to hasten him, saying, "You must go home, for your children are in trouble." So they immediately started for home, which was upwards of forty miles distant. When they arrived, they found, as Mother said, the children were in great trouble, for one of them was very sick. *Anna Goodrich.*

14. Zeruah Clark went to see Mother while she was at Samuel Fitch's in Richmond, about five miles distant. After she had been there about an hour, Mother spoke to her, in the presence of a number of people, saying, "You

must not stay here, you must go home, as soon as possible, for you are needed there." Zeruah set off in great haste, and when she had got about half way home, she met a messenger, who informed her that her oldest son was very sick, and they had but very little hope of his life. When she arrived, it appeared that he would not have continued long without assistance. *Zeruah Clark.*

15. While Mother Ann and the Elders were at Asa Bacon's, in Ashfield, a number of the Believers were there one evening, and there appeared very extraordinary Northern Lights. One said, "It is the sign of the coming of the Son of Man in the clouds of heaven." Mother replied, "Those signs which appear in the sky are *not* the sign of his coming; but the Second Appearing of Christ is in his Church; and Christ is come to put away sin from his people, and this is the Cloud" (of witnesses) "alluded to." *Anna Mathewson.*

16. While Elder Hocknell had the care of the people at Watervliet, in the summer of 1781, while Mother Ann was at Harvard, he came into meeting one evening, under great operations of the power of God, and, with his hand stretched toward the fire, he spake in an unknown tongue, seemingly, in great wrath. When his gift ceased, he said, "I saw the souls of three men, whom I knew while I was in England. They came to hear the word of God, but, they had not finished their sufferings, and therefore were returned again to their suffering state." He also said, "If you could see the glory of God that shines around you as I do, and the angels that minister the power of God to you, your hair would rise on your heads, and flesh would crawl on your bones."

Hannah Cogswell.

17. One Sabbath day, at Harvard, in February, 1782, Elder James spoke to a large assembly, both of Believers and the world, and being under great impressions of the power of God, he spoke with such solemnity, concerning the judg-

ments of God that would follow the wicked, and, in the spirit of prophecy, uttered the following prediction: "The judgments of God will follow them that reject this gospel; their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes; and their tongues shall consume away in their mouths; and some of this generation shall yet live to see it." He also said, "There are three things that no man can pass by, namely, Death, Judgment, and Eternity." *Hannah Cogswell.*

CHAPTER XXVI.

THE SUBJECT CONTINUED.

At Watervliet, in 1780, Hannah Cogswell and others being present, Mother Ann related some visions which she had seen, and at the same time said, "I see an angel, with a glorious trumpet, and he is sounding it." Again she said, "I see another angel sounding a trumpet. Hannah, do you believe that I see these things?" Hannah answered, "Yea." Mother said, "Blessed are they that have not seen and yet believe."

2. Again Elder William Lee said, "I know the condition of souls who have left the body, and where I see *one* soul in the body, I see a *thousand* in the world of spirits." Mother Ann and Elder James Whittaker often spoke in the same manner, concerning their intercourse with the world of spirits. *Hannah Cogswell.*

3. The winter after the gospel opened Mary Moseley was at Watervliet in the room with Mother Ann, and Mother said, "I see the room full of angels, and they are female angels." Then turning to Mary, she said, "You must leave off sinning, and serve the living and true God."

Mary Moseley.

4. At another time, while the Brethren and Sisters were worshipping God in the dance, Mother came into the room and sung awhile. After they stopped dancing, Mother said, "The room over your heads is full of the angels of God. I see them, and you could see them too, if you was redeemed from the nature of the flesh." *Lucy Prescott.*

5. The first time Mother Ann visited Enfield, Mary Tiffany went, one evening, to see her, and Mother said, "I see your deceased kindred all around you." Mary asked if it was her mother, or her child? She said, "It is all your kindred, both upon your father's and mother's side; they are nearer to you than I am."

6. The next day, Mary, with a number of other sisters went to see Mother, and asked her how she did? She answered, "I have been under great sufferings for the dead, last night, and I saw your souls in vision, as plainly as I can see your bodies, standing shoulder to shoulder, clothed in white; do you hear me, Molly?" "Yea, Mother," answered Mary. "I saw your soul clothed with a long white robe down to your feet," said Mother.

7. At another time Mother Ann said to Mary, "I saw the travail of your soul written upon you in great capital letters, and I can read them as fast as I can speak." Again she said, "I look into the windows of Heaven, and see what there is in the invisible world." As one of the Sisters was speaking concerning Dr. Watts, Mother said, "Dr. Watts is now in Heaven." *Mary Tiffany.*

8. At Watervliet, in presence of Cornelius Thayer, William Scales, and others, Mother said, "I saw William Scales in vision, writing that which was not according to the simplicity of the gospel, and the evil spirits hovered around him, and administered evil to him. They looked like crows." And Mother reproved William sharply.

Cornelius Thayer.

9. Again Mother said, "I have seen Michael and his angels fight with the Dragon and his angels, and the Dragon was cast down and there was no place found for him; I saw it as plain before my eyes as ever I saw any natural thing."

Lydia Mathewson, Senr.

10. In the presence of Sarah Kendall and others, Mother Ann said to a certain Brother, "I see two golden candlesticks, and they stand by each of your legs, and they reach up to your knees." Again she said to a Sister, "I see your mouth set open with a wheel of glory." *Sarah Kendall.*

11. At another time Mother said, "I see souls in the world of spirits who have lately set out to embrace the gospel, and I see them under the beautiful operations of the power of God." Mother often said, "I see the angels of God, and hear them sing." "And I see the glory of God."

Sarah Kendall.

12. At Nathan Goodrich's, in Hancock, Mother said, "I see Ezekiel Goodrich* flying from one heaven to another," and, turning to the Believers, she said, "Go in, and join his resurrection." She then began to sing, and they went forth and praised the Lord in the dance.

13. At Ashfield, Elder James Whittaker came into meeting one evening and said, "Since last night this time, I was in the visions of God in the world of spirits, and I heard the song of angels, as of an host; and after singing some time, they stopped. Then I heard it proclaimed three times, distinctly, with a loud voice that roared like thunder: 'This is the day of your visitation.' Then they began again to sing, as an innumberable multitude, and the sound seemed to go off at a distance, and the further it went, the louder it grew; and I heard it, till it seemed, to my sensation, to be a million miles off." *Abijah Wooster.*

* Ezekiel was a beloved Brother who deceased the third year after the gospel opened.

14. Mother Ann said to Lydia Matthewson, "The Apostles, in their day, saw darkly, as through a glass; but now we see clearly, face to face, and see things as they are, and converse with departed spirits, and see their states."

15. After Mother returned from the eastward, Joseph Meacham, Joseph Markham, and a number of others being present, Mother said, "I now see faces, I will not say, as the stars of Heaven, but as the sand on the sea shore." Mother often spoke when the Believers were assembled in meeting, of seeing angels in the room; sometimes she spoke of seeing male angels and female angels. *Joseph Markham, Senr.*

16. One morning Mother came into the room and informed Eunice Bennet that she had been under great sufferings the night past; but was supported and comforted in her sufferings, by the visions of God. She said she saw the glories of God round about her head and pillow, like the colors of the rainbow, and she saw twelve angels come into the room placed in the form of a heart, six males on one side, and six females on the other; these, she said, comforted her. *Eunice Bennet.*

17. After Mother returned from the eastward, while a number of the Brethren were sitting in the new meeting-room, and conversing about Mother Ann's gifts, Mother, being present, said, "I will tell you a vision I saw of myself. I saw a great gulf fixed between God and the world of mankind; and I had two great wings given to me, and my work was, to go up that gulf, and fan it away." And, speaking in a very joyful manner, she said, "I did go up the gulf, with my two wings, and did fan it away; I did fan it away with my two great wings, so that poor lost souls could come to God." *Isaac Cranch.*

18. The winter after Mother returned from the eastward, Phebe Spencer went to see her,— Phebe, and several other Sisters slept in the room with Mother. One morning, as

they arose from their beds, Mother said, "The other night I saw a female angel with a bright sword of God in her hand, and this night it was revealed to me who it was,—It was Lucy Wright." *Phebe Spencer.*

19. One Christmas evening, before the opening of the gospel in America, Mother Ann and those with her, had some conversation concerning the right day to be observed in commemoration of the birth of Christ, querying whether the twenty-fifth day of December, according to the old or new style, ought to be kept. Soon after, it was revealed to Mother that the twenty-fifth day according to the new style was the day to be kept for Christmas. *Mary Hocknell.*

20. When Mother Ann and the Elders were in prison, at Albany, John Bishop went to see them. While there he was informed that she was to be taken down the river, the next day, for the purpose of banishing her to the British Army, which was then in New York. On receiving this information John was much troubled, and, as he was walking the prison yard, in great tribulation, Mother Ann came to him, and inquired the cause of his trouble. He answered, that they were about to take her away, and he did not know that he should ever see her again in this world. She replied, "You shall see me at your house, in New Lebanon, for I know it of God." She also said, "When I first arrived at Albany, Mary Partington and I lodged in the vessel, the first night; and, in the night, I was led by the power of God, to go out of the vessel, and came to this prison; and it was then revealed to me that I should be imprisoned here." Mother's prophecy to John greatly relieved his mind, and he returned home in full assurance that she had the revelation of God, and therefore he had not the least doubt of seeing her at his house in New Lebanon, which came to pass about three years after. *John Bishop.*

21. Job Bishop was at Watervliet about three days before

Mother Ann's decease, and felt an earnest desire to see her once more in the body, but did not ask the privilege. Mother, however, soon sent for him, and he went to her room. She was sitting in her chair, her bodily strength was almost exhausted, but her mind was sound, and her spirit firm and serene; Lucy Wright was with her; and Job, being filled with sorrow, kneeled down by her. She said, "I shall soon be taken out of this body; but the gospel never will be taken from you if you are faithful. Be not discouraged, nor cast down, for God will not leave His people without a Lead. Elder James Whittaker, and Elder Joseph Meacham will be left, and there will be a great increase of the gifts of God, to all who are faithful and obedient. Now you are a young man, and have received many blessed gifts of God. Go, be faithful and zealous, and when you travel to your lot in the Church, all these beautiful gifts will be yours." Job then expressed some of his sorrowful feelings in parting with Mother. She replied, "Be of good comfort; cleave to Elder Joseph, for he will be your father, and will take care of you."

Job Bishop.

CHAPTER XXVII.

THE GOSPEL PREACHED TO DEPARTED SPIRITS.

1. Mother Ann, and the Elders with her, uniformly taught the doctrine of a free offer of the gospel to *all souls*, whether in this world, or in the world of spirits. That none could be deprived of the offer of salvation because they had left the world before Christ made his appearance; or because they had lived in some remote part of the earth, where the sound of the gospel had never reached their ears. Their labors in the work of regeneration were not confined to this world, but extended to the world of spirits, and their travail

and sufferings for the salvation of departed souls, were often distressing, beyond description.

2. Cornelius Thayer, of Patridgefield, came to see the Church, soon after the opening of the gospel, and embraced the testimony. After he had confessed his sins, and received the promise of eternal life, Mother Ann told him to read a chapter in the Revelations, concerning the woman clothed with the sun. Elder James read, in the Epistle of Peter, concerning the gospel being preached to those who were dead, that they might be judged according to men in the flesh, and live according to God, in the spirit. He said, "The gospel is preached to souls who have left the body." And Mother said, "I see thousands of the dead rising and coming to judgment now, in this present time."

Cornelius Thayer.

3. Not long after the opening of the gospel at Watervliet, Mother Ann was speaking to a large number of the Believers, concerning those who were called by the gospel, and of their bearing and travailing for other souls, and she said, "If there is but one called out of a generation, and that soul is faithful, it will have to travail and bear for all its generation; for the world will be redeemed by generations." Elder William Lee, and Elder James Whittaker often spoke in the same manner, concerning the redemption of souls.

Hannah Cogswell.

4. Mother spoke, oftentimes, when under great sufferings, of seeing the spirits in prison, and often spoke to them. Sometimes she used to speak to them in a very powerful manner, and sharply reprove them, and bade them shake off their bonds. At other times she would tell of seeing unbodied souls, laboring for the power of God; and say that such were in a travel — Then she would smile, and speak to them; but often spoke in an unknown tongue.

Hannah Kendall.

5. One particular time, at Ashfield, Mother was under great sufferings; and after she was released, she said that she saw an angel go out of heaven, and release souls who had been confined in prison a long time. *Hannah Kendall.*

6. One morning, at Watervliet, Mother Ann said, "Last night I was under great sufferings, and a great number of the dead came to me, and some of them embraced the gospel; but others chose rather to go to hell than to confess their sins." *Lucy Prescott.*

7. At Ashfield,* in the presence of many Believers who were there, Mother said, "I have seen a vision; I saw myself flying up a great gulf — I had great wings; and, with the ends of my wings I uncovered the dead, who lay on the banks of the gulf." Again she said, "I have seen a great number (who had been dead) laboring in the worship of God. They had come out of great tribulation; there is no danger of these, for they have had hell enough; but man in the flesh, is always in danger." *Joseph Markham, Senr.*

8. Again Mother Ann said, "I have seen, in vision, beautiful souls of men, arrayed in white, all in the resurrection, there is no fear of their going back. As for hell, they have had enough of it; and, to come back into this world they cannot; but, poor man in the flesh is always in danger."

Hannah Goodrich.

9. At Harvard, Mother Ann said, "I have been under great sufferings to-day, and have seen many of the dead arise, and they were dressed in white robes, and received palms. These will never fall; but poor man in the flesh is always exposed." *Anna Cogswell, 1st.*

10. Soon after Jane Kendall departed this life, Mother Ann spoke to Sarah Kendall, her sister, and said, "I have seen Jane in the world of spirits, and she was praising God in the dance." She also said, "I have seen young Jonathan

* In January, 1783.

Wood among the dead, and he was like claps of thunder among them, waking them up."* *Sarah Kendall.*

11. At Nathan Goodrich's, in Hancock, Mother Ann rose one morning and said, "I have been all night with the dead, and I heard the archangel sound the trumpet; and I heard Ezekiel's voice roar from one prison to another, preaching to the dead." This was not long after Ezekiel Goodrich deceased. *Thankful Barce.*

12. At Watervliet, in 1784, while a large number of Believers were assembled together, Father William Lee came into the room, and being filled with the Holy Ghost, he said, "O Brethren and Sisters, labor to make a good use of your day and privilege, and be thankful for the visitation of God to you. I have seen Ezekiel Goodrich in the world of spirits, whose voice roared like thunder among the dead; they gather to him, and are thankful to hear the word of God. And if you do not receive the word of God which is spoken to you, the dead will; for there is not one word of God lost that ever was spoken." *David Slosson.*

13. David Slosson, having visited the Church at Ashfield, and being about to return home, went into Mother Ann's room, and was placed in a chair before her; the Elders also being present. David felt himself as in the presence of God, and under great weight of body and spirit; but knew not the cause. Mother looked him full in the face, and then turned and looked on the Elders without speaking. After a short pause, she said, "David you know not what you feel. I see the dead around you, whose visages are ghastly and very awful. Their faces almost touch thine. If you did but see what I see you would be surprised." She then labored in the gift of God, and again looked David full in the face, and with an air of joy and love, said, "Child, be not discouraged, for I see the glory of God in thy right eye, as bright as the

* Jonathan had then lately deceased.

sun; its form is like the new moon. Be of good comfort, and be not cast down; for the dead gather to thee for the gospel which thou hast received." *David Slosson.*

14. One day, while Father William Lee was lying on his bed, under great sufferings, Abijah Wooster went and kneeled down by his bed side, and, while on his knees, he was exercised with peculiar operations. Mother Ann and Elder James being present, Abijah made mention of the sensations he felt. "Yea, Yea," said Mother, "I understand you;" then turning to Elder James, she said, "Abijah feels many lifeless states, and he don't know what is the matter with him." Then turning to Abijah, she said, "You are not going into the kingdom without the progeny from which you sprung; and when you labor, and obtain gifts of God, they obtain gifts of God; and when you find mortification they find it too; they travel as you do." *Abijah Wooster.*

15. One day Hannah Kendall, being very unwell, went into the room where Mother Ann was; Mother said, "I do not wonder that you feel as you do, for you have been bearing for the dead. I see a tall soul right behind you now." *Hannah Kendall.*

16. When Mother Ann was at William and Hezekiah Morey's, in Norton, she said to them, "I saw your father,* about a week ago, in blackness and darkness, and before we left the house, he desired the prayers of the Church; and I saw your natural mother, with her mouth wide open, in prayer to God for him.† Since that time, he has appeared to me again, and has risen from the dead, and come into the first heavens; and is traveling on to the second and third heavens." *Ezekiel Morey.*

17. While Mother Ann and the Elders were at Ashfield, Lydia Mathewson went to see them, in company with her

* He died before the gospel opened in America.

† She died in the faith.

husband, — Philip Mathewson. Lydia, in conversation with Mother, spoke concerning Thomas Mathewson, her husband's father, who had been dead a number of years. She told Mother that he was a very senseless man as to the things of God, and appeared to have little or no sense about his soul, which formerly caused her great tribulation.

18. Soon after this, Mother spoke to Lydia, as follows; "When you spoke to me concerning Thomas Mathewson, I felt his lost state, and labored for him as faithfully as if it had been for my own soul. And one evening, when the people assembled at the meeting-house, I stayed in the dwelling-house; and I felt the power of God come upon me, which moved my hand up and down like the motion of wings; and soon I felt as if I had wings on both hands; and I saw them, and they appeared as bright as gold. And I let my hands go as the power directed them, and these wings parted the darkness to where souls lay, in the ditch of hell, and I saw their lost state."

19. "Elder James was at the same time preaching to a number of the world, in the meeting-house; and I saw a number of the dead who were willing to hear; and they arose at the sound of the trumpet of the gospel, through the preaching of Elder James. And Thomas Mathewson arose, and went into the meeting-house. After this I felt a gift to go into the meeting-house without any knowledge of what I was going for; but, being led by the power of God, I went through the assembly and found Philip Mathewson lying on the floor, apparently like a dying man. His father's state had fallen upon him. I took him by the hand, and told him to rise up, and he obeyed; but it was some time before he was fully released from that state which had fallen upon him. But his father united with the testimony of the gospel."

Lydia Mathewson.

20. The case of Philip Mathewson was well known, and

was fresh in the memories of those who were there when this record was first written in 1816. He assembled with the rest of the Believers in the meeting-house at Ashfield, while in meeting he was taken under great distress of body and soul, so that he appeared like a person suffering the pangs of death. Mother came into the meeting-house and looked at him and said, "He is bearing the last pains of death and hell for his father, who has been hanging about me the past two weeks, he is now released." And as she went out of the room, she continued saying, "He is released! He is released!"

Elizabeth Davis.

21. Soon after the gospel opened, W. C., of Richmond, died, having previously heard the testimony of the gospel, but did not obey it, though his wife and part of his family did. Mother, afterward, speaking of W. said, "I saw him in the same hell with murderers, as hot as a glowing oven, for defiling his own body, and going to dumb beasts." *Hannah Goodrich, 1st.*

22. Some time in December, 1783, after Mother Ann and the Elders returned from the eastward, a large number of the Believers were at Watervliet, and they took their lodgings on the floor. Some time in the latter part of the night some of them awoke, and heard Mother laboring with the dead. Sometimes she spoke in her own tongue, and sometimes in other tongues. Then she sung out in these words, "Come, O ye dead; Come, O ye dead!" She then spoke to some of the Elders, and said, "I feel the jaws of death grasping upon the people,— they do not know what we have to go through, I believe you had better call them up, and have them go into labors." *Nathan Tiffany.*

23. The winter after Mother Ann and the Elders returned to Watervliet from their eastern journey, they were in great and incessant labors, made to purge out sin, and overcome all evil. One evening the people were assembled at the meeting-house, among whom were Asa Patten and Joshua

Allen, of Tyringham, John Patten and many others. The Elders came forth with a sharp testimony against sin, showing the necessity of every soul's waking up, and laboring to feel their union to God. The same night Elder James was taken under excessive sufferings, which continued through the night. The following evening he came into meeting and addressed the Brethren and Sisters in the following words: "I would be glad to speak a few words; though I would not speak any thing that is too hard for you to understand. I believe that I was six hours, last night, in the belly of hell! Indeed, I know that I was, and did preach to the spirits in prison, and I never knew, until then, what that passage in Scripture signified which saith that, '*One day with the Lord is as a thousand years, and a thousand years as one day.*' But now I can testify, by what I have seen and felt, that a soul that has been in hell but one day, it appears to him like a thousand years; for the horror of souls in hell is so extreme, and their banishment from God so great, that they cannot measure time." "It is called the 'bottomless pit,' 'and souls in it feel themselves continually sinking, further and further from God; and what still increases their torment, they can see no way out. If a man should live to the age of Methuselah, and go through all the miseries of this life, it could not be compared with his suffering one day in hell!' When I saw the state of the damned, I shuddered at the awful prospect." *Asa Patten.*

CHAPTER XXVIII.

CONFESSION OF SIN.

The doctrine of confessing every secret sin, one by one, to the witnesses of God, was continually taught by Mother

Ann and the Elders, from the beginning of their ministry. Their labors in this particular were often attended with such mighty power, and such sharp and piercing testimony that those who heard it were unable to resist the powerful conviction that attended it.

2. Many were so powerfully wrought upon, that they could not refrain from crying out and confessing their sins on the spot, before large assemblies of people. Others, who were more bound in their feelings, could find no rest, day nor night, from the tormenting weight of their sins, till they had honestly confessed them to some of these witnesses of God.

3. Some, who obstinately opposed their own conviction, were bowed down by an invisible power, in such a manner that they were unable to move hand or foot, and under such extreme sufferings that their flesh sometimes turned almost black. In this situation, they have continued several hours, before they would yield to conviction and be willing to confess their sins.

4. If any, through deceit or hypocrisy, attempted to confess a part, and keep back such things as were more shameful, and more crossing to their feelings to confess, the Elders were sure to uncover them and bring all their secret abominations to the light. This was done, in many instances, to the honor of the testimony, and the shame of hypocrites.

5. But, the far greater part, who were the subjects of this powerful and heart-searching testimony, could not but feel as though all the sins they had ever committed in their lives, lay open and naked before Mother and the Elders, and were as plainly seen as their faces; which, indeed, was a real truth, as was abundantly proved, in many instances.

6. Much was said and done, from time to time, both in public and private, to show the absolute necessity of bringing the hidden works of darkness to light, by a full, free, and honest confession, in order to find the mercy and forgiveness

of God. To write the whole would not be possible, nor even necessary; yet, we think proper to record a few particulars.

7. After Mother Ann and the Elders arrived at Harvard, in the summer of 1781, Ivory Wilds, and many others, went to see them, and after hearing Christ preached, and the loss of man clearly laid open, they were convinced that Christ had come, in very deed, without sin unto salvation. Mother then addressed them in the following manner: "The first step of obedience that any soul can take is, to confess all sins to God, before His witnesses. Herein Christ is to be found as a Savior and a forgiver of sins, and nowhere else; for herein is contained the promise of God; but not in any other way."

8. Mother Ann also said, "It was by the revelation of God that I came to America, to bring glad tidings of peace and salvation to all who are willing to confess and forsake their sins. I know by the spirit and power of Christ, that what I have said is the truth," and then added, "It is the heart which God looks at. The heart, with its hidden abominations covered and concealed from the witnesses of Christ, becomes like a cage of unclean birds, and never can be cleansed, short of a full and free confession."

9. "Those who honestly confess all their sins, with a full determination to forsake them forever, will find strength of God to forsake them; and in taking up their cross against every known sin, and following Christ in the regeneration, in that life of obedience, they will be clothed with the righteousness of Christ, and become the sons and daughters of God, being heirs of God, and joint heirs with Jesus Christ." Father William Lee, and Father James Whittaker, often spake to the same purpose. *Ivory Wilds.*

10. Again, to Abigail Stanhope, and others who were present, Mother Ann said, "When I confessed my sins I la-

bored to remember the time when, and the place where, I committed them; and when I had confessed them I cried to God, to know if my confession was accepted; and by crying to God continually, I traveled out of my loss."

Abigail Stanhope.

11. After the decease of Job Bishop, Senr., who died in the faith, Mother asked his widow — Mercy Bishop, if she confessed her sins to her husband before his decease. Mercy answered, "Nay." "You should have done it," said Mother, "For if you had done it, he would now be a ministering spirit to you." *Mercy Bishop, 1st.*

12. In a public assembly at David Hammond's, in Petersham, Father William, in reproving sin, and admonishing the people to a faithful and honest confession, said, "Although we rebuke sin, yet we have nothing against the soul; it is only against the devil that soweth tares among the wheat. One sin, willfully covered, will be like mountains of lead upon the soul to sink it from the presence of God."

John Robinson.

13. On a similar occasion Father James Whittaker said, "If there were as many men present, as there are stars in the sky, I would confess my sins before them all, rather than cover them." Mother said, "If you keep one sin covered, it will shut you out of the kingdom of heaven."

Ruth Robbins.

14. Soon after Mother Ann returned from Poughkeepsie Jail, Rufus and Zeruah Clark, having previously received faith in the testimony, went to see the Church, at Watervliet, with an intention of confessing their sins. Zeruah had designed, in her heart, to confess her sins to Mother, in private, in order to avoid the cross of confessing before the Elders. With this view Zeruah sought an opportunity to see Mother alone, which she soon obtained. But, as she had laid out her own way, in order to avoid the cross of

confessing her sins before the Elders, when she came where Mother was, her feelings were so bound, that she was unable to open her mind even to her own satisfaction. Mother, perceiving her feelings, mentioned a particular sin which she had committed, which was then out of her mind, and which she knew that no soul, excepting herself, could have known, but by the revelation of God. She acknowledged that Mother had told her the truth; Mother then left her, and she sat down in great tribulation, because she had not answered her own mind, nor given Mother satisfaction.

15. Father William Lee soon after came into the room, and Mother came and spake a few words to him in an unknown tongue; he then turned to Zeruah, and spoke with great power and authority, saying, "You need not think to come here and cover your sins from us; for we can see all the sins that you have ever committed, as plainly as though they were written in your forehead."

16. Soon after this he spoke to her in a very mild manner, and asked, "Are you willing to confess your sins?" She answered, "Yea." "Are you willing to confess them before your husband?" She answered, "Yea." "Remember this, if you confess your sins, you confess them to God and His holy angels, and we are His witnesses." He then took her into a room to her husband, and, in the presence of Father William, Father James, and Elder Hocknell, she and her husband both confessed their sins. After they had done, Elder William warned them, in a very solemn manner, never to upbraid each other of the sins which they had confessed to God, before His witnesses."

17. After this, Mother spoke to Zeruah, and asked, "Are you not able to go now, and testify as the woman of Samaria did, that you have found those that are able to tell you all things that ever you have done?" "And is not this the very Christ?" She answered, "Yea, Mother, I am."

18. Elder William then said to them, "Now you must go home, and bring up your children in the nurture and admonition of the Lord." Mother said, "If you will be obedient to what we have taught you, the promise of God is to you and your children." This promise has been fulfilled; their children all obeyed the gospel, and all kept the faith to the end of their days. *Zeruah Clark.*

19. About a year after the opening of the gospel, Joseph Bennet, of Cheshire, whose family was in the faith, was visited by a very singular plague among his cattle, so that fifteen or twenty of the cattle died in a short time. At this time, Mother and the Elders were at Ashfield, about twenty miles distant. Mother, not having heard from the family for some time, and being then under great sufferings, called upon one of the Elders and bade him go quickly to Joseph Bennet's and neither eat nor sleep till he got there, "for," said she, "*There is sin in the family.*" He immediately set off, and arrived there late in the evening. After a considerable labor with the family, who all cleared themselves, a young man of the family was singled out by the man of God and found guilty of defiling himself with the cattle. He confessed his sin, and the plague ceased. *Joanna Bennet.*

20. In an assembly of Believers at Watervliet, Father James was in great tribulation, and cried out, "There is sin in this assembly." And turning himself to a young woman, who immediately fell upon her knees, he said, "I see the spirit of a young man looking over your shoulder," and asked her if there was not something between her and the young man, which she had not confessed. The young woman confessed, that, about two years before, she had promised herself to the young man in marriage; and that, though she had intended to marry him, yet she took delight in vexing him, and for that purpose had, on a particular occasion, rejected and greatly disappointed him; which so affected the

young man that he rode into a mill pond and drowned himself. That she had never confessed it before, and that she had been strongly tempted to drown herself. After this confession, the young woman was released from her temptations. Father James testified that the young man had come to hear the gospel. *Eliphalet Slosson.*

21. At Watervliet, in presence of Morel Baker, and a number of others, Mother, in her reproving a hardened sinner, told him of some of his secret sins. He was, at first, obstinate, and refused to acknowledge his guilt, but soon after, was so condemned, in his conscience, that he was constrained, by the force of truth, to come forward and confess the very sins which Mother had laid to his charge.

Morel Baker, Senr.

22. When Mother Ann and the Elders were at Nathan Kendall's in Woburn, there came in a man of the world who was very high minded and talkative, and disputed Mother's testimony to her face. After bearing with him awhile, she rebuked him, and told him of his sins, in presence of the assembly. The man was immediately struck speechless, his countenance fell, and he appeared like a guilty criminal arraigned at the bar of justice. Mother Ann then spoke to Father William, saying, "Brother William, take this man into another room, and labor with him, and take Amos with you." They accordingly went, and Father William labored with the man, and put the things that Mother had told him of so close to his conscience, that after considerable labor, in which the man seemed almost speechless, he at length confessed that Mother had told him the truth.

Amos Rathbun.

23. At Harvard, in the Autumn of 1781, there came a man who professed faith, and opened his mind to one of the Elders; but Mother, not feeling satisfied with him, called Amos Rathbun, and told him to go and labor with the man;

"for he has pretended to open his mind, but he has not done it honestly," said she. "He has defiled himself; do you go, Amos, and make him confess it," said Mother. Accordingly, Amos went and labored with the man, who pretended to make full confession of the matter; but he did not tell it truthfully and honestly, as it was. Mother still feeling and knowing the man's hypocrisy to Amos, also went into the room herself, and spoke to the man with great sharpness and severity, saying, "You cover your sin, and do not confess it honestly; you have defiled yourself."

24. These words were spoken with such power of God that the man was struck down, and fell, with his whole length, upon the floor, groaned out, and said, "It is true," and appeared to be in desperate agony, and, for some time, was unable to rise up. While he lay in that situation, Mother sharply reproved him, for such filthy and abominable conduct, and for not confessing it to Amos, when he was called upon, and declared to him the impossibility of ever keeping the way of God with sin covered. *Amos Rathbun.*

25. Again, at Harvard, Mother called upon Amos Rathbun one evening, and informed him that a certain man in the neighborhood had been there to open his mind; "but," said she, "he has not been honest; he has kept his doleful sins covered." It being then late in the evening, Mother bade Amos go to the man's house, and, if he was in bed, make him get up and confess his sins." In obedience to Mother, Amos went, feeling, at the same time, a great weight of tribulation, and praying, all the way, that he might answer the mind and will of God, and see Mother's face in peace at his return. He found the man in bed, and desired him to get up, for he wanted to talk with him, and he could not answer his mind by talking with him in bed. The man arose from his bed, and, according to Mother's directions, Amos told him of those sins which he had kept covered, and

had not honestly brought to the light, as he ought to have done. The man was greatly struck, acknowledged the truth of Amos' words, and appeared to be much broken down. The next day he came to the Square House, and said, "There was a man came to my house last night, and told me the very truth." *Amos Rathbun.*

CHAPTER XXIX.

MIRACULOUS GIFTS.

1. Divine miracles have generally attended the ushering in of new and extraordinary dispensations of God, to a dark and benighted world; because they carry to the minds of the lost children of men, the strongest evidence of the sacred messenger's Divine authority. But, when the Divine authority is once established in the hearts of honest Believers, a continuance of outward miracles, for that purpose, is no longer necessary.

2. Many miraculous gifts, of various kinds, attended Mother Ann's ministry, some of which have already been published, in "THE TESTIMONY OF CHRIST'S SECOND APPEARING," and, therefore, need not be repeated here. Many others might be recorded, were they essential to support the truth of these testimonies; but the blessed fruits of Mother Ann's gospel are the most powerful evidences in its favor, and honest, upright souls will not be anxious to seek for further evidence.

3. For the satisfaction of young Believers, however, we have thought proper to add a few, to the number already published, reminding them, at the same time, that the work of regeneration and redemption must be effected by the

miraculous operation of the spirit of Christ, upon the willing and obedient soul.

4. Sarah Jewett, of Littleton, in consequence of taking a sudden cold, lost her health, and for some time, was greatly afflicted with pain and distress, and much troubled with vomiting, so that she was scarcely able to keep either food or drink upon her stomach. About this time, Mother and the Elders came to Littleton, and visited the Believers. Sarah being much crowded with business, was not very careful of her health. Father William Lee, on taking his leave of her, admonished her, saying, "You do not do as well as you know." She confessed to him what she had done. He said, "Go, and sin no more, lest a worse thing come upon you." From that time, Sarah began to regain her health, and in a short time, was in a better state of health than she had ever been before. *Sarah Jewett.*

5. Mother Lucy was for some time, in the early part of her faith, afflicted with a weakness of the stomach to such a degree that whenever she took her food, it occasioned such a distress it extended to her finger ends. Being at Harvard, while the Church was there, and finding her weakness increasing upon her, she concluded that she must quit her food entirely, and eat no more. Having drawn this conclusion, she resolved to open the matter to the Elders, which, as yet, she had not done. Accordingly she spoke to Father William, and told him of her complaint; upon which he immediately burst into tears, and weeping aloud, said, "I am just so myself." From that moment, Mother Lucy was released from her complaint, and has not been troubled with it since.

6. In the spring of the year 1783, Abiathur Babbit was taken with the mumps, and by reason of a sudden and severe cold, his disease was increased to such a degree that his life was despaired of. Mother Ann, being at that time at Ashfield, sent Elder John Hocknell to Petersham, where Abia-

thur then lived, but, for what reason, was unknown to him, till he came where Abiathur was. He then perceived the reason why he was sent; and under the signs and operations of the power of God, he took the muffler from Abiathur's face, and, with seeming resentment, cast it from him, and bade him leap, which, with much difficulty, he did, several times. Elder Hocknell then bade him take faith, and go to work, and from that time, he was healed of his disease.

7. Elizabeth Robinson, of Harvard, having her throat sore, and badly swelled, Mother Ann laid her hand on it, and the swelling went away, and her throat was healed. Mother said, "When you are bitten by the flying serpent, you must look upon the brazen serpent to be healed; and let your words be few, and seasoned with grace."

Elizabeth Robbins.

8. Lucy Prescott was once with Mother Ann, and having been afflicted with an exceedingly bad cough, by which she was reduced to a very weak and low state of health, she opened her situation to Mother. Mother asked, "Are you not willing to suffer with me? I have to suffer, almost all my time." These words produced complete reconciliation in Lucy's feelings, and she answered, "Yea, Mother, I am willing." Mother then offered her a little wine and water in a cup, Lucy declined it, saying, "My stomach is so sore that I do not know how to drink it." Mother said, "Drink it, for it will not hurt you." Lucy obeyed, and was well from that time. *Lucy Prescott.*

9. A few months before Moses Mixer believed the gospel, he had all his ankle bones dislocated; and, though they had been set by a skillful surgeon, yet his ankle remained very weak; being prevailed upon by his friends, to visit the Church, at Watervliet, he set off, and traveled from Petersham to Watervliet, on foot,— one hundred and twenty miles, which so affected his ankle, that it was very sore and pain-

ful; he arrived in the evening, and after taking some refreshment, went into meeting, and being invited to go into the dance, he complied, but in consequence of the pain and distress of his ankle, he was soon obliged to go and sit down. Elder Hocknell went to him and asked him why he did not labor? He replied that his ankle pained him so he was not able.

10. Elder Hocknell, being under the power and operations of God, bade him take faith in the gifts of God, and asked, "Where is the sorest place?" Moses was then sitting, with his ankle across his knee, and putting his hand upon it, showed Elder Hocknell the sorest place, with full faith, that if he should but touch it, his ankle would be healed. Elder Hocknell then placed his hand upon the ankle, and instantly, Moses felt the power of God run down into his foot, and up his leg, back and forth; and the pain and swelling immediately left it. Elder Hocknell then led him into the dance, saying, "Now you can labor." Moses then went forth in the power and gift of God, with his ankle well and sound; and testified until his death, he had no pain nor weakness in it thereafter.

11. While the Church was at Ashfield, in the winter of 1783, there came a woman with her little girl, about nine or ten years of age, and desired that the evil spirit might be cast out of the child. Some victuals being prepared for them, the woman spoke to her child and bade her kneel down before she ate, but the child refused; and at the same time screamed, and tore the hair out of her head. Those who were present, went and informed Mother Ann of the circumstance. Mother came into the room and cast her eyes upon the child, then, calling Elder Hocknell, she said, "You must labor for a gift of God to cast the evil spirit out of this child." Immediately the power of God came mightily upon him, and he spake in an unknown tongue,

and laid his hand upon the child's head. The child immediately gushed into tears. He then spoke to the child, and she kneeled down with him and appeared very loving and pleasant. Mother then said, "We have power to bind and to loose, and to cast out evil spirits." *Phebe Spencer.*

12. Daniel Goodrich, Senr., in the early part of his faith. went to Watervliet to see Mother Ann, and took some of his children along with him; his family at that time had not got hold of much faith; some of them were still in opposition, and one of his little girls, which he then carried with him, having, by a fall, had her hip put out, was bowed together, and her leg began to perish, so that it was feared she would be a cripple. These things, together with a lack of that visible power and operation of the spirit which was perceivable among other Believers, occasioned Daniel much tribulation. He opened his trials and difficulties to Mother. She soon after assembled his children into the room with him, and spoke to him as follows:

13. "O Daniel, God has given you a special gift of faith. Signs and operations will fail, but *faith* and *obedience* will carry you through. Bear your testimony, purge your house and your family from sin, and you will gather your whole family. I saw your family last night, in the visions of God, stand on Mount Zion with the harps of God in their hands."

14. Mother then took the lame girl into her lap, and when she sat her down upon her feet, she stroked her down upon her sides, and said, "Go home Daniel, and be faithful, this, your child, will become well." So they departed, and the child became well, as before, and the family were all gathered to the faith. *Mother Hannah Goodrich.*

15. Zaccheus Stevens, in the early part of his faith, visited the Church at Watervliet, in company with Eleazer Rand. While there he was taken very sick, so that his life was despaired of. He informed Mother that he had consid-

erable business at home which was unsettled. Mother asked him where his horse was? "At John Partington's, about three miles distant," replied Zaccheus. "Send Eleazer Rand after him," said Mother, "for you must take faith and set out for home to-morrow morning, and you will recover." This command was strange, and unexpected, to Zaccheus, and all who saw him, (Mother Ann excepted,) so that when he spoke to Eleazer to fetch his horse, he was struck with astonishment to hear of Zaccheus' setting out to go a journey of an hundred and fifty miles, when he was thought to be so near his end. But, in obedience to Mother, Zaccheus set off the next morning, and traveled over thirty miles the first day, and felt much better at night, than he did before he left Watervliet. And through his whole journey he continued to increase in strength, and arrived at his own house in Harvard, in tolerable good health. *Zaccheus Stevens.*

16. John Bishop, of New Lebanon, having a desire to visit the Church at Ashfield, in October, 1782, but understanding that many people resorted there to hear the word of God, he concluded that horse keeping must be very scarce, and for that reason, set off on foot, a little before night, and proceeded ten miles. The next day he traveled thirty miles, and arrived at Asa Bacon's just as the people were sitting down to supper, and sat down with them. Immediately after supper John went into the dance with the rest of the people; but as he was unaccustomed to traveling, and the roads extremely muddy, he felt scarcely able to stand on his feet. At this time, Mother Ann came into the room, and without saying a word, took him by the hand. The effect was like the sudden operation of an electric shock; he was instantly relieved from his weariness. John then felt as though he could have willingly danced all night. He danced till twelve o'clock, at which time meeting was dismissed. He then walked half a mile, to Moses Bacon's, wrapped him-

self up in his great coat, laid himself down upon the floor, and slept comfortably as though he had been on a feather bed, and felt no more of his weariness afterward.

John Bishop.

17. Zadock Wright, having embraced the testimony of the gospel, visited the Church at Harvard, and being in the worship of God under great tribulation, he felt himself, as it were, upon a sea of glass mingled with fire, and thought that he had not much in him but what must be burned up, and he must perish. At this time Mother Ann passed through the assembly, and took him by the hand, and instantly his burden left him. *Zadock Wright.*

18. Afterward, Zadock visited the Church at Ashfield, where the fire of the gospel searched every heart, and he, like many others, felt such a sense of his lost state, that his disease seemed to him incurable. Mother passing through the assembly at this time, touched him on his arm, saying "Repent." He was again instantly released from his burden. *Zadock Wright.*

19. Instances similar to the foregoing were very numerous in Mother's day. There were but few persons who had much opportunity with her, who were not able to relate something of the kind. Brethren and Sisters who visited the Church under tribulation and sufferings, whether of body or mind, were often instantly released, by a mere touch of the hand from Mother; even the touch of her finger, or the sound of her voice, has frequently had the same effect.

CHAPTER XXX.

COUNSEL IN TEMPORAL THINGS.— INDUSTRY, CLEANLINESS, PRUDENCE, ECONOMY, GIVING OF ALMS, CHARITY TO THE POOR.

1. Great pains were taken by Mother Ann and the Elders to instruct the Believers in the care and management of temporal things. They were often taught to be industrious, to put their hands to work, and their hearts to God, to be neat and cleanly, and observe good economy; to use the things of this world as not abusing them; to be prudent and saving, and let nothing be lost, or wasted through carelessness, or neglect; to avoid equally, covetousness, and prodigality; to be kind and charitable to the poor, and to keep clear of debt.

2. These things were strictly enjoined upon the Believers from time to time, as matters of importance, in order to secure a spiritual blessing. For it was always held up as a doctrine of truth, and which was abundantly proved by experience, that those who were unfaithful in temporal things, could not find the blessing and protection of God in their spiritual travel; hence, a faithful and wise improvement of their time and talents in the things of time was essentially necessary in order to inherit the true riches.

3. On a particular occasion, Mother Ann spoke to Zeruah Clark as follows, "Be faithful to keep the gospel; be neat and industrious; keep your family's clothes clean and decent; see that your house is kept clean, and your victuals is prepared in good order, that when the Brethren come in from their hard work they can bless you, and eat their food with thankfulness, without murmuring, and be able to worship God in the beauty of holiness. Watch, and be careful, don't speak harsh, nor cast reflections upon them; but let your words be few, and seasoned with grace."

4. At a certain time, on taking leave of some who had been at the Church, and were about to return home, Mother addressed them as follows: "Go home and put your hands to work, and your hearts to God; for if you are not faithful in the unrighteous mammon, how can you expect the true riches? Mankind have fallen below the order of nature; even the beasts of the field might teach them knowledge. Many will come to the Church and receive the gifts of God, then go away, be careless and idle, and lose them. This is not right, you ought to be faithful, that when you come again, you may bring strength and not weakness."

5. In the time of harvest, while some of the Brethren were reaping their wheat, Mother Ann sent Elder James into the field to teach them. He went, and spoke to them as follows: "Cut your grain clean; God has caused it to grow, and you ought to be careful to save it; for you cannot make one kernel grow, if you know you must starve for the want of it. In this country you abound in good things, therefore you are lavish and wasteful."

6. Lucy Bishop was once scrubbing a room, and Mother Ann came in and said, "Clean your room well; for good spirits will not live where there is dirt. There is no dirt in heaven." At another time she spoke to some Sisters who had been washing the floor, saying, "You ought to be neat, and clean; for there is no slovens nor sluts in heaven."

Lucy Prescott.

7. Phebe Spencer, being on a visit to the Church, at Watervliet, asked Mother's counsel concerning some superfluities which she and her family had gathered, such as gold beads, jewels, silver buckles, and other ornaments of the kind. Mother Ann answered, "You may let the moles and bats have them; that is, the children of this world; for they set their hearts upon such things; but, the people of God do not want them."

8. She also said, "You ought to dress yourself in modest apparel, as becomes the people of God, and teach your family to do likewise. You ought to be industrious and prudent, and not live a sumptuous and gluttonous life; but labor for a meek and quiet spirit, and see that your family is kept decent, and regular, in all their going forth, that others may see your good works."

9. Addressing Phebe Spencer and a number of others, Mother said, "You must remember the poor and needy, the widow and the fatherless; and deal out your bread to the hungry, and your clothes to the naked. Your natures will say, 'They may work and get these things for themselves.' But Christ said, 'Give to him that asketh, and of him that would borrow of thee, turn not thou away.' If I had but two mouthfuls of bread, I would give to him that needed; and, if I had but two coats, I would give to him who had none. You must put away your covetousness, your lust, and your filth, and be prepared for the increase of the gospel; for the time will come when this gospel will be preached to all nations, and many will flock to Zion to hear the word of the Lord."

10. Soon after the opening of the gospel at Enfield, N. H., some of the Believers in that place, having more zeal than wisdom and understanding, imbibed a notion that they were not to continue in this world but a few years, and concluded that they need not make any further provisions for a living, in consequence of which they made a very undue use of their property, by squandering it away in a profuse manner, which brought great trials upon some others of their Brethren, particularly upon Jacob Heath. Jacob, soon after, in company with Cornelius Goodale, went to see the Church, which was then at Ashfield, and opened his trials to some of the Elders respecting the matter. On Mother hearing of it, she called Jacob and Cornelius, and after instructing them

concerning these things, she bade them go home and set out apple trees, and raise calves, and make provisions as though they were to live a thousand years, and gather something to do good with. *Jacob Heath.*

11. Soon after this, Jacob Hunt, Ezekiel Stephens, and a number of other Believers, visited the Church at Ashfield. Just before their departure, Mother Ann spoke to them, and gave them instructions concerning their temporal economy, saying, "Go home, and take good care of what you have. Provide places for your things, so that you may know where to find them, at any time, by day or by night; and learn to be neat and clean, prudent and saving, and see that nothing is lost; and be kind to the poor and needy." To the Sisters she said, "Do not omit your washing till the latter end of the week; but do it on Monday; and set a good example before the world." *Jacob Hunt.*

12. While Jacob Heath, and a number of others were eating their dinner, Mother Ann came to the table, and taking a bone from the platter, gave it to one who sat near her, saying, "Take this bone and pick it clean, and learn to be prudent." *Jacob Heath.*

13. Cornelius Goodale, being at the Church at Watervliet, in January, 1784, and being, at that time, under some embarrassments, in his temporal circumstances, asked Mother Ann if it would not be better for him to sell his farm, and buy a less one, and so pay his debts. Mother Ann answered, "You better not. The people of God do not sell their farms to pay their debts; but they put their hands to work, and gather something by their industry, to pay their debts with, and keep their farms." *Cornelius Goodale.*

14. While Mother Ann was at Petersham, in the summer of 1783, she took an opportunity to instruct some of the heads of families, who were there, concerning their temporal economy; and admonished them against some of their costly and

extravagant furniture, saying, "Never put on silver spoons, nor table cloths for me; but let your tables be clean enough to eat from without cloths, and if you do not know what to do with them, give them to the poor." *John Robinson.*

15. In the last year of Mother's ministry, a number of Brethren and Sisters being assembled together at Watervliet, Mother spoke very largely concerning the great loss of the American people in many things, and particularly, concerning their involving themselves in debt. She directed her discourse on this subject mostly, to one who was very deeply involved and not able to clear himself. She said, "You will go and run into debt, and not only bring yourself into bondage, but your family also, and bring distress on your creditors; such evil management will forever be a loss to the soul till the creditors are paid, and the soul finds repentance."

16. After instructing and reproving the people a long time, she sat in silence a while, and then spoke in a very gentle and solemn manner, which caused great fear of God, and said, "Kneel ye down and pray to God, that He will continue you in this world till you have repented of all your sins." Mother kneeled down with them and prayed for them, which caused their hearts to flow with sorrow and repentance. *Eliab Harlow.*

17. Anna Cogswell, being at Watervliet, after Mother's return from the eastward, spoke to her concerning a poor woman who had applied to her for help. Mother answered, "Remember the cries of those who are in need and trouble, that when you are in trouble, God may hear your cries."

Anna Cogswell.

18. At Watervliet, Mother spoke to a number of Believers as follows, "You ought to fear God, in all you do, for God's eyes are upon you. You ought to go in and out in the fear of God, and open and shut doors carefully, and make no unnecessary noise. You must be faithful with your hands,

that you may have something to give to the poor; and walk ye uprightly like men of God." *Cornelius Thayer.*

19. To some women who were rich, Mother Ann said, "As soon as some who are rich get their wool sheared off the sheep, they will lay out so much for such a piece of cloth; and so much for such a piece, but will not lay out one lock to give the poor! Nay, they would be as much afraid of seeing a poor person come to their houses, as they would a thief." *Cornelius Thayer.*

20. Sometime in February, 1782, while Mother Ann was at Harvard, there was a great collection of people from different parts, some of whom were greatly bound to their temporal interests, and were very covetous. Mother came forth with a powerful gift of God, and spoke, particularly, of giving alms to the poor, and doing good to all people, but especially to the household of faith. She said that if she had but one loaf of bread, she would freely impart one-half to the needy, trusting in God. *Phebe Chase.*

21. Again, in teaching the people concerning prudence and economy, Mother said, "I am as prudent and saving of every temporal blessing which I receive, as though I had labored for it with my own hands; and you ought to be so too." *Lydia Mathewson.*

22. While Mother Ann and the Elders were at Elijah Wild's, in Shirley, in June, 1783, and many people being assembled from various parts, and the weather very warm, Mother warned the people to be temperate and careful in drinking cold water, and keep their health and strength to serve God with. *Chase Wiggins.*

23. At Nathan Goodrich's, in Hancock, Mother Ann spoke to the people concerning charity to the poor, and said, "If I owned the whole world I would turn it all into joyfulness; I would not say to the poor, '*Be ye warmed, and be ye clothed,*' without giving them wherewithal to do it."

Hannah Goodrich, 1st.

24. In the early part of the year 1784, a number of the Believers, among whom was a widow (Mercy Bishop), with a number of her small children, had been on a visit to the Church at Watervliet, and being about to return home, Mother Ann, in a farewell address, commended the widow for the zeal which she had manifested in bringing her family to the Church; then, directing her discourse to those who were heads of families, and people of property, among whom were Jabez Spencer, Senr., Jabez Spencer, Junr., David Shapley, Senr., and others, she spoke much to them of their duty in giving alms, and being kind and charitable to the poor, particularly to such widows and fatherless children who were among them. After speaking lengthily, and very feelingly on this subject, she requested Elder James to read a passage of Scripture in the Epistle of James, 1st Chap., 22d v. Elder James took the Bible and read as follows:

"Be ye doers of the word, and not hearers only, deceiving your own selves. For, if any man be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straitway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. If any man among you seems to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

25. The solemn gift of God which accompanied Mother's previous discourse, together with the impressive feeling with which Elder James read this passage, had a powerful effect on the minds of the hearers. *Mary Spencer*

CHAPTER XXXI.

PROMISES TO THE FAITHFUL — COUNSEL AND INSTRUCTION TO YOUNG PEOPLE — CONCERNING CHILDREN — CONCERNING BEASTS.

Mother Ann often renewed the promises of God and of the Lord Jesus, to those who were faithful to take up their crosses against all sin, and to keep the way of God, come life or death; and often said, "Fear not, little flock, for it is your Heavenly Father's good pleasure to give you the kingdom." Not long after her return from Poughkeepsie Jail in speaking to the Brethren and Sisters, she renewed the promise of Christ in the following words: "If you are faithful to take up your crosses against the world, the flesh, and all evil, and follow Christ in the regeneration, you shall receive an hundred fold, now, in this time, houses, and Brethren and Sisters, and mothers and children, and lands, and in the world to come, eternal life. You shall be blessed in your going out, and in your coming in; in your basket, and in your store." *Mother Lucy Wright.*

3. While Mother Ann was at the house of Nathan Kendall, Senr., at Woburn, in laboring with the people, she said, "If you will be faithful, you will be helps to your natural generations; yea, you may be helps to an hundred generations." *Mother Hannah Kendall.*

4. At Ashfield, Mother spoke to some Believers from Enfield, N. H., who were about to depart, saying, "If you are faithful, you will go out and come in with the power of God, and your souls will be as a watered garden; but, if you turn back, your souls will sink deep into hell."

5. At Watervliet, before Mother Ann went her eastern journey, she spoke to Hannah Cogswell, Joanna Hamlin, and some other young Sisters who had been living with her,

saying, "You ought to love one another, and never have one hard feeling toward each other, but live together every day as though it was the last day you had to live in this world; and never forget one another; and never forget the privilege you have had in living together with me."

Hannah Cogswell.

6. Shortly after Mehetabel Farrington embraced the gospel, she visited the Church in company with some other young people, and tarried several days. Before they took their leave, Mother Ann addressed them as follows, "When you return home, you must be diligent with your hands; for godliness does not lead to idleness. The devil tempts others, but, an idle person tempts the devil. When you are at work, doing your duty in the gift of God, the devil can have no power over you, because then there is no room for temptations." She also said, "You must obey your parents; children should obey their parents, for this is right; and the younger should submit to the elder. You must come up to the requirement of the law. Christ did not come to destroy the law, but to fulfill it; and you must do the same. Arm yourselves with meekness and patience. If you improve in one talent, God will give you more. Go home, and be obedient, this is the way I have found salvation, by being obedient." *Mehetabel Farrington.*

7. Near the close of Mother's labors, Mehetabel Farrington and a number of others being at Watervliet, Mother addressed them as follows, "I have taught you the way of God, you must keep it, I am but one; I do my work, you must do yours. When I have done my work, I can help you no more. I wish you knew your day and your privilege; you have a privilege that many souls have desired, and could not obtain. You are young, and you have a privilege to take up your crosses in the prime of your activity." "If you take up your cross against the lust of the flesh while you have

power to please yourselves, you offer to God the first fruits; and there is a glorious crown for all who take up their cross against the flesh in this world; such souls will receive that honor and crown of glory, which no other souls can ever obtain. But all souls will have a privilege in this gospel, either in this world, or in the world of spirits; but those who have the offer of the gospel in this world, if they finally reject it, they will never have another day."

8. "You have your day now; you can travel out of your loss by obedience — by taking up the same cross that Christ did; but souls in the world of spirits have to travel by sufferings, passing from prison to prison, until they find the mercy of God; and may travel to such a degree of purity as to be clothed in white robes. But those who voluntarily take up their cross in this world, and faithfully endure to the end, will be more bright and glorious than the angels; *they will be kings and priests unto God.*" Mother spoke much on this subject, showing the great difference between voluntary cross-bearers, or those who take up their crosses in this world, while they possess freedom, and power to please themselves, in every gratification, and those who are deprived of this power to act, being bound down in prisons of darkness, in a world of spirits.

9. Mother Ann and the Elders always manifested great care and feeling for youth and children, and oftentimes counseled and instructed their parents concerning children; and frequently took great delight in speaking to the children of Believers and teaching them how to be good children and to be obedient to their parents.

10. In the spring of the year 1781, a large number of people being at Watervliet, Mother Ann spoke to them concerning children, saying, "Little children are nearer the kingdom of heaven than those who have grown to riper age. Christ took little children in his arms, and blessed them, and

said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' Little children are simple and innocent; they should be brought up so; and they never ought to be brought out of it. If they were brought up in simplicity they would receive good, as easily as they would evil. God, at first, created the soul pure and innocent, and when souls shall have been redeemed from their loss, they will again be pure and innocent."

Hannah Cogswell.

11. Father James Whittaker said "Blessed are the children of those who believe the gospel, and those of the rising generation who touch no unclean thing; they shall suck at every flower, and smell at every lily." *Anna Northrup.*

Again, on taking leave of the people at Shirley, he addressed himself to the youth, and children in particular, and said, "If you are faithful, you shall feed on every lily, and suck at every flower." *Eunice Wilds, 2nd.*

12. When Mother Ann was at John Spier's in New Lebanon, Nathan Farrington's family all being present, she took Nathan's youngest daughter — Esther, into her arms, kissed her, and said, "Child, I bless you, as Christ blessed little children, for of such is the kingdom of heaven. This child is a Believer, she is my child;" and again kissed her. The child, at that time, gathered great love to Mother, grew up in the faith and love of the gospel, and deceased in the twenty-third year of her age. *Mehetabel Farrington.*

13. At a certain time Mother spoke to some little children, and instructed them how to pray, and taught them that when they knelt down, before they ate, they should say, "I pray God bless me, and give me grace, and make me a good child," and after eating to say, "I thank God for giving me victuals; I pray God give me grace, and make me a good child."

Hannah Cogswell.

14. Phebe Spencer, being in conversation with Mother

Ann at Watervliet, spoke to her concerning her youngest daughter, who saw beautiful visions. Mother said, "She may open her visions to you; but do not let her know that you take much notice of them; if you do it will lift her up; but you may notice them yourself." She also said, "Do not examine your small children very closely in respect to wickedness; for if you do they will want to act it, to get the knowledge of it. But you may watch over them closely." She further said, "When children are put to bed, they ought to be made to lie straight, to prevent them from growing crooked."

15. At Ashfield, Mother spoke to some who were parents, as follows, "You ought to keep your children neat, and clean; keep their faces clean, and clean their heads from lice, and scabs; and see that their clothes are mended, and kept decent. If children are nasty, they will not have the gifts of God; but, if they are kept clean, and decent, as they ought to be, they will have the gifts of God as well as grown people." You ought never to call children bad names, as some people of the world do; but call them by their proper names, and set a godly example before them, as becomes the gospel. And you must keep them to work; not allow them to be idle; for if you do they will grow up just like the world's children. Let your conversation before your children be that which becomes godliness. Do not talk about that which will excite their minds to evil; you ought not to talk about the flesh before them, lest it corrupt their minds, and make them want to act in these things." *Lydia Mathewson.*

16. Again, at Watervliet, Mother addressed herself to some of the Believers who were parents, saying, "You have been cunning to serve the devil, and now you must be cunning to serve God. You must not lose one moment of time, for you have none to spare. If you are faithful, the world will be dependent on you; and the dead will be released, by

your labors." "You must bring up your children in the fear of God, and never give them playthings; but let them look at their hands and fingers, and see the work of God in their creation. And be ye faithful in all things; for God will have a people who are zealous of good works; and, if you are not faithful, God will turn to another people, who will serve him." *Hannah Goodrich, 1st.*

17. Anna Cogswell, 1st, being on a visit to Watervliet, after Mother Ann's return from the eastward, among other counsels and instructions, Mother warned her to keep her children out of sin; for, said she, "A child four years old, indulged in sin, will bring the judgment of God upon a family."

18. Again, Mother Ann warned parents against allowing dogs to be in their houses; for, without are dogs and sorcerers. Do not let your children play with them; if they do they will catch evil spirits, and be stubborn and wicked. This is often the case with children, and parents do not know the cause. You should examine your children and bring them to confession, and teach them to fear God, or, they will bring you to great trouble. *Jonathan Slosson.*

19. At Shirley, Mother Ann reproved the people for allowing, and the children for having and playing with toys, and playthings, and said, "When I was a child, my mind was taken up in the things of God, so that I saw heavenly visions, instead of trifling toys." *Jemima Blanchard.*

20. On a particular occasion Mother Ann spoke to the people concerning the order and use of beasts. She said, "Man, in his fallen state, has rebelled against God. The beasts have partaken of the same fallen nature and are permitted to rebel against man for his punishment; therefore mankind ought to bear with them, and not cruelize them. Man must first be redeemed from his fall, and find his own order, before the beasts can be fully subject to him."

Hannah Cogswell.

21. Again, in the presence of a large assembly of people at Watervliet, Mother Ann spoke very powerfully by way of reproof, concerning the ungodly use that was made of beasts. She said, "You ought not to give your feelings to beasts more than is necessary to make a good use of them. You must not allow dogs, nor cats, to come into the house of worship, nor dogs into dwelling-houses; for it is contrary to good order." "Remember what I say, Dogs and cats are unclean beasts, and full of evil spirits; therefore, if any of you, old or young, unite and play with them, you will be defiled. I cannot hold my peace, I am constrained to roar out of Zion against the sins of man with beasts. The people of this land are more corrupt than the Sodomites were when they were destroyed by the judgments of God. The earth is almost ready to spew out its inhabitants."

Jonathan Slosson.

CHAPTER XXXII.

REPROOF AND INSTRUCTION.

1. In reproving and condemning sin and all manner of evil, in feelings, words, and actions, Mother Ann's power was beyond description. Though she would often bear with lost, dark souls, who were blinded and corrupted with sin, till her life seemed almost spent through sufferings; yet, at times, when she felt a gift of God to reprove their wickedness, the power of her spirit seemed like flames of fire, and the words of her mouth more dreadful than peals of thunder, so that the most stubborn and stouthearted would shake and tremble in her presence, like a leaf shaken with a mighty wind.

2. Sometime in the autumn of the year 1783, many of the

Believers being assembled at Watervliet, Mother Ann came into the room, and after looking round upon the assembly, she spoke with great power and authority, saying, "Hear ye my words, you that have hard feelings one against another, and yet think to keep the way of God! You are awfully mistaken; you cannot prosper. Though you may hang on for a while, yet you will certainly fall off like withered branches; and when you drop into hell these hard feelings will be like devouring worms to torment you. Remember my words, you can never enter the kingdom of God with hardness against any one, for God is *love*, and if you love God you will love one another." *Mother Lucy Wright.*

3. After Mother Ann came to New Lebanon from the eastward she visited the family of Jabez Spencer, in Stephentown, and being about to depart, she came forth with a sharp gift of reproof, for their idleness, nastiness, covetousness, and pride. Soon after she had done speaking Elder Hocknell arrived there, from Watervliet, and they asked him if he would tarry over night. He replied, "If Mother is willing." Phebe went and asked Mother whether she was willing. Mother answered, "Nay, he must not stay. You want him to stay to take off the reproof." She then turned to the Elders, and said, "They want him to stay, to build up that which we have been pulling down, but he must not."

4. After a few weeks Phebe went to see Mother at Watervliet. Mother met her at the door, and said, "I am glad to see you. I have been thinking of you; why it was you stayed away so long. You may always remember that the reproof of a friend, is better than the kiss of an enemy."

Phebe Spencer.

5. While the Church was at Ashfield, Samuel Ellis and Samuel Fitch, John Deming, Calvin Cogswell, and many others being there, in the autumn of 1782, Mother Ann came into the room and sung awhile, with great power of

God. She then said, "Love God; love the way of God; love the gospel. But, instead of this you love your lust, your ease, and your sloth! Why are you so empty and dead? God feeds the hungry with good things; but the rich he sends empty away. It is wherein you do not hunger and thirst after righteousness, for those who do shall be filled." "But, the devil deceives you just as he has done heretofore, and just as he does all the rest of the professors in this world. They think they have enough, and so do you; and at the same time no victory over the nature of sin. You are a lazy, idle people; you have set out in the way of God and think you have traveled far enough." Mother's word was weighty and powerful; and the people all received from her a great gift of sorrow and repentance, and were sent away with a blessing. *Samuel Ellis.*

6. The following winter, Samuel Ellis and many others were at Ashfield, and being assembled together, Elder James Whittaker spoke to them as follows, "The time is come for you to give up yourselves, and your all, to God — Your substance, your temporal property — to possess as though you possessed not — The time has been that you have been fed with milk, but the time is now come to be fed with meat. Methinks this is meat for some of you."

7. Joseph Bennet, Senr., being present, Mother Ann called him by name, saying, "Come, Joseph, come forth. You design to put your estate out of your hands, because the world are about to fine the Believers for dancing on the Sabbath. If I had been as great a man among them as you have,* I would now be like a king to pull down their arbitrary power. I would not shrink before them, I would speak the truth to them, and tell them what they are, and labor to bring them to justice."

8. Morel Baker, Senr., and many others, being at Water-

* Joseph had been a Justice of the Peace, and was a rich man.

vliet, in the autumn of 1783, there came two women who were at strife with each other, each one venting, with bitter words, her hard feelings against the other, and each one justifying her own cause, and condemning the other. Mother Ann said to them, "You are wicked women, — you are both in the wrong. Humble yourselves before God, and put away your wrongs or you cannot be saved; and instead of your hard feelings, make confession to each other; for God will not accept you in any other way! — He will not love *you* except you love one another."

9. These words were spoken with such power of God, that the women were struck with amazement, and fell upon their knees, and both confessed themselves in the wrong. They then took each other by the hand, and embraced one another with such marks of genuine love and friendship, as was very striking to the spectators. *Morel Baker, Senr.*

10. Jonathan Slosson received a measure of faith and confessed his sins, while Mother Ann was at Poughkeepsie, but was bound, in his affections, to a young woman, who was in a similar condition, for which reason neither of them was able to gain any gospel strength; but were hindrances to each other. In this situation, Jonathan, having never seen Mother, went to Watervliet to see her, just after she returned from Poughkeepsie. Shortly after he entered the house, Mother came into the room. Mother then spoke to him as follows, "God will bring down the haughtiness of man, and stain the pride of all flesh. Jonathan, do you let that woman alone; you have no business with her. God will break in pieces the man and maid. If you want to marry, you may marry the Lord Christ; he is my husband, and in him I trust." After a little pause, she said, "I see the glory of God, both in visions and revelations! I hear the angels sing! I see the dead arise and come to judgment." Turning again to Jonathan, she said, "Jonathan Slosson,

forsake your lust and that woman, and you shall be my son. The marriage of the flesh is a covenant with death, and an agreement with hell; forsake it, and be my son. I have seen you, and your father's family in the visions of God."

Jonathan Slosson.

11. Two of the Brethren having had some dealings with a merchant, in Albany, were unjustly accused, wronged, and abused by him. One of them made his complaint to Mother Ann, and said, "That man has abused us; the law is open, I will prosecute him." Mother replied, "You shall not touch the law. He that takes the sword shall die by the sword. If you take the law you will lose the blessed power of God. I forbid you; trust in God. What, build the things that God will destroy? Woe unto the lawyers, they take away the key of knowledge,—I say, trust in God. He will deliver His people—Go in faith, and God will deliver you! Their envy is all against me. I feel that law that shall go forth out of Zion, and the word of the Lord from Jerusalem! Trust in that law, and God will deliver you! I forbid all other law in my family." *Jonathan Slosson.*

12. One evening, when Mother Ann was at Zaccheus Stevens', in Harvard, there came a mob of ungodly people, a number of whom entered the house and disturbed the Believers. Mother Ann, being in another room, sent Eleazer Rand to speak to them, but the men, being some of his acquaintances, viewed him as a contemptible stripling, and began to revile him with their ungodly speeches. On hearing this, Mother came to the door and spoke with great power of God, saying, "You wicked generation of adulterers, take care what you say to a child of God! Touch not the anointed of God! He will have the keys of the kingdom for the people in this place.* He will be able to bind and to loose.—He will be able to shut you out, yet." *Jonathan Slosson.*

* Eleazer afterward became the first Elder and Father of the Church at Harvard.

13. Sarah Barker, being at the Church at Harvard, in the winter season, when a number of the Sisters were gathered around the fire, and others sitting back in the cold, Mother Ann came into the room and admonished them, saying, "You are heating yourselves by the fire, while others are shivering in the cold. This is not right. A temperate use of fire is comfortable; but, if I should depend wholly upon fire to keep me warm, it would be sin. I labor for the power of God to warm me." *Sarah Barker.*

14. Again, Sarah being at Ashfield, to see Mother Ann, was brought under some reproof, after which, Mother said, "When I reprove you, it is to bring your soul nearer to God." *Sarah Barker.*

15. Lot Pease, being at Ashfield, February, 1783, Elder James Whittaker chastised him for his old-fashioned religion. The next morning he attempted to excuse himself to Elder James, by saying that it was but a short time that he had made any profession of religion. "No matter for that," said Elder James. "Your natural relations are very much sunk in an old, rotten profession, and if you do not separate yourself from them, their sins will become your sins." "That is the truth," said Mother. *Lot Pease.*

16. In January, 1783, while the Church was at Ashfield, a large collection of people being assembled together, Elder James was speaking to them, when Mother Ann came into the room and reproved them, saying, "When the word of God is spoken to you, some of you are hawking and spitting and some of you are shuffling about. It is the devil in you, to keep you from hearing the word of God. You need the fallow ground of the heart broken up, that you may receive the word. When the word of God is spoken to me, I stand as still as though my body were dead." *Amaziah Wright.*

17. In January, 1784, at Watervliet, while one of the Elders was speaking to an assembly of people, there was

considerable coughing in the room, and Mother Ann spoke with authority, saying, "Away with your coughing, it is nothing but the devil in you, to keep the word of God out of your souls." Upon uttering these words the coughing ceased. *Nelly Goodale.*

18. Again at Watervliet, the Believers were attending the funeral of William Bigsby, a Believer from Littleton, and a number of the world were present. While Elder James Whittaker was addressing the assembly on the occasion, there was a man of the world who made considerable appearance, kept continually coughing. Mother Ann advanced toward him and spoke with authority, saying, "Stop your coughing, it is the devil barking through you, — be still, and hear the word of God!" The man ceased coughing, and Elder James proceeded without any further interruption. After he had done, Mother said, "We have power to bind and to loose." *Mercy Bishop, Jr.*

19. Rebecca Slosson, and a number of other Sisters being at Watervliet, in January, 1784, and being one day employed in washing, Mother Ann came into the room, and reproved them sharply for their wastefulness, and said, "It is a sin to waste soap, or any thing else that God has given you. If you knew the sufferings for sin, you would fear God in all you do and say." *Rebecca Slosson*

20. In the spring of 1784, Jonathan Lougee visited the Church at Watervliet; he hailed from Canterbury, N. H. While there Mother Ann reproved him for not coming oftener. She said, "The people in your parts are wealthy, but covetous. You ought to hate your covetousness and your lusts, and forsake them, and be joyful and cheerful, and take up your crosses and serve God." *Jonathan Lougee.*

21. At Ashfield, Mother Ann spoke to the Believers as follows: "You all have the nature of lust in you; if you have not given away to particular actions, yet you are all lost in

that nature, which you received from your forefathers; you have been born and brought up in it, and have still persisted in bringing up your children in the same manner, building them up in their lust and pride, fixing and adorning them from their infancy, yea, even from the breast, to allure the eyes of the opposite sex. And your teachers never taught you any better; for they never did any better themselves. If you had followed the dictates of your own consciences, you would not have been so far sunk and lost in these things." "I felt the lost situation of the people in America while I was in my own land. I felt that there were souls here who would be glad to receive the gospel when it was offered to them. Now the gospel is opened to you and if you will obey it, and take up your crosses against your carnal natures, you will find a victory over them." She also said, "I labored in tribulation and sorrow and sufferings, to gain the victory over my carnal nature, and had no one to help me, but God alone; but it is not so with you; for you can have help when ever you need." *Phebe Spencer.*

22. Soon after Phebe Chase received the gospel, she was much wrought upon in outward operations. Feeling somewhat ashamed of her operations, and thinking it would do the world no good to see them, she strove to conceal herself at such times, to avoid being seen by the world; but never opened her feelings to any one about the matter. About this time she was at Harvard, and saw Mother Ann, whom she had never seen before. Mother told her what her thoughts and feelings had been, and said, "You ought to let your light shine, that others may see your works, your faith, and repentance, that they may take knowledge of the way of God. You ought to stand forth, and let the world see the great power of God which you have upon you, and it will convict them." *Phebe Chase.*

23. At David Hammond's, in Petersham, Elder James

reproved an aged man for disobedience to Mother. She had told him to go to J. M.'s to dinner; he replied that he had given D. M. a fat lamb, and he would take dinner there. After dinner Elder James reproved him, saying, "All the lambs of your flock will not atone for one act of disobedience. Samuel said, 'To obey is better than sacrifice, and to hearken, than the fat of rams;' but I say, to obey is better than sacrifice; and to hearken than all your fatlings."

John Robinson.

24. At Ashfield, while Elder James was speaking, one evening, to an assembly of people, his hand was stretched out by the power of God, toward the men, and he advanced in that direction, to a man whom he led forth into the midst of the assembly. At the same instant, another Elder's hand being extended, in the same manner toward the women, he advanced and led forth a woman. The man and woman being brought forth, Mother Ann exclaimed to them, "I know what you have been about,—you have been clapping hands with the devil,—you have been into your lusts,—you need not think to come here to cover your sins; for the gift of God will search you out." They both kneeled down, owned the truth of the testimony, and confessed their sin.

John Wadley.

25. Some of the Believers at Harvard, being bound in their affections to their children, who were married, and living after the course of the world, discovered more anxiety to provide for them, than for their Believer children. This being made known to the Elders, labors were made to purge out that fleshly sense, and to teach those who had set out to follow Christ in the regeneration, what their real duty was in such cases.

26. Afterward, Father James Whittaker addressed the Believers in public assembly, on the same subject, saying, "If you are after your worldly children, any more than the

rest of the worldly, you are in the flesh effectually. Christ said, '*Who is my mother? and who are my brethren but they who do the will of my Father who is in heaven.*' And if you claim any other relation, the present ministration does not claim you. Take heed lest you have to suffer in hell while your wicked children are making an ungodly use of that which you give them." *Abijah Wooster.*

27. At Harvard, in a time of great mortification, a large number of Believers being assembled together, Mother came into the room with a gift of reproof, saying, "You are lacking of faith in the gifts and power of God. When I was in England, the wicked once came with a mob to take me. When I had got out of the house, I felt a gift to sit down on the ground; and the power of God came upon me, and stretched out my arm straight from my body, and I could not bring it back again. The wicked came to take me up, but they had not power to move me, but were obliged to go away and leave me. And I believe that God is able to preserve me through persecution and sufferings, until my work is done, as He was to stretch out my arm." *Lucy Prescott.*

28. At Ashfield there was once a great collection of people, of all sorts, from various and distant places, who came to see Mother Ann, many of them full of unbelief. She came forward and addressed them as follows, "Why do you come from such a distance, spending your time and money to see me, while, in your hearts, you judge me to be a witch?" Then, speaking with great authority, she said, "You that are guilty, come forward, and humble yourselves to God and confess it." Three of the multitude came forward and confessed that they were guilty of that charge.

Duncan McArthur.

CHAPTER XXXIII.

PUBLIC TEACHING, DOCTRINAL SPEECHES, EXHORTATIONS, &c.

Mother Ann and the Elders with her took unwearied pains to instruct and enlighten the Believers in the things of God, and in the path of their duty. They were continually engaged in the work of God, and spared no labors, by day nor by night, when occasion offered, in giving counsel and instruction where it was needed, whether in things temporal or spiritual. And in all their labors they were careful to impress upon the people, the absolute necessity of strict and perfect obedience, in order that they might profit by their privilege, and find justification before God.

2. At Watervliet, in January, 1781, Calvin Harlow, and some others, who were gifted in speaking to the world, being present, Mother Ann came into the room, and said, "Hear ye my words and understand. It is but a light thing to speak the word to the souls of men, to what it is really to help them. He who helps souls must have the spirit of Christ to administer to them; must take their infirmities upon him, and be able to suffer for, and bear with them." And so desirous was she that they should understand, that she repeated it three times. *Ephraim Welch.*

3. Again she said, "Be obedient to the precepts and principles of Christ, in all things, both spiritual and temporal. When a soul sets out in the way of God the devil will raise all his forces to try to turn them aside; but if you are faithful you will have strength according to your day. Be free, and not be a stranger; a strange feeling never came from heaven." *Deborah Williams.*

4. Father William Lee once said to some one who came to see the Church, "Do as Mother tells you and repent;—

Wash your face in tears; — Do your duty; — Be faithful with your hands; — Be obedient, and never give offense to any, nor take offense at any one." *Deborah Williams.*

5. Elder James Whittaker once remarked, "You must not say 'this is a great cross;' that is crying '*the burden of the Lord.*' How dare you say of that which is the will of the Lord, '*It is a great cross!*' You ought not to speak in this manner; but obey your faith, and it will lead to the salvation of your soul! You never will take any comfort only in God. Be faithful, and we shall have one meeting together that will never break up." *Deborah Williams.*

6. At Harvard, in January, 1782, when a number of Believers from New Lebanon, and other places, who came to visit the Church were about to take their leave, after having received great manifestations of the gifts of God, and much gospel instruction, Mother Ann addressed them with great power of God as follows, "What a privilege you have of coming to the Church to be taught the way of God! The way out of all sin! There never was a people on earth favored with so great a privilege as you have! What a privilege you have! O, what a privilege you have!"

Samuel Ellis.

7. Again, Elder James said, "There never was a people on earth that had so great reason to bless God for the gospel, as we have; for there never was so great an opening for salvation made known to the children of men."

Mary Beckwith.

8. While Mother Ann and the Elders were at Ezekiel Slate's in Stafford, Ct., many of the Believers gathered there to see them, among whom were a number of Sisters who had been married, and whose husbands also had received the gospel. Mother instructed and exhorted them with many precious words; and in the course of her conversation spoke as follows, "You ought to be thankful to God that your

husbands have believed the gospel, and have set out to take up their crosses against the world, the flesh and all evil, and to follow Christ in the regeneration. It is a great deal easier for you than it was for me. Your husbands will be a great help to you. I had no husband to help me when I sat out to obey the gospel, but I had to stand against my own carnal nature and my wicked husband's too. I had, as it were, to tread the wine press alone, and no man to help me." *Nathan Slate.*

9. Mother Ann also spoke to a number of the Brethren and Sisters who were about taking their leave of her, to return to their homes, saying, "Go and tell your Brethren those things which ye see and hear; the blind receive their sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised up; and the poor have the gospel preached to them; and blessed is he whosoever shall not be offended in me." *Nathan Slate.*

10. At Watervliet, soon after the gospel opened, some of the young Believers who had been overcome with a spirit of jealousy, and false judging concerning Mother and the Elders, came and confessed the matter. Mother, after kindly admonishing them to beware of such a spirit, said, "Persons see and judge according to the state they are in; when their senses are darkened by the flesh, and their minds under the influence of an evil spirit, they see and judge according to the dictate of that evil spirit; but when that fleshly sense is purged away, and they are under the influence of the spirit of Christ, then they can see and judge according to the truth." *Jethro Turner.*

11. In the time of the first opening of the gospel, Susanna Goodrich, being at Watervliet, was sitting at supper with Mother Ann, and a number of others, when Mother suddenly stopped eating, spoke with great solemnity, then exhorted them all to faithfulness, adding, "If you will take up your crosses against the works of generation, and follow

Christ in the regeneration, God will cleanse you from all unrighteousness." *Susanna Goodrich.*

21. In conversation with some of the Believers at Watervliet, in the first opening of the gospel, Mother Ann said, "Those who choose to live after the flesh, can do so; but I know, by the revelation of God, that those who live in the gratification of their lusts will suffer in proportion as they have violated the law of God in nature." She also said to Daniel Moseley and others, "Do not go away and report that we forbid to marry; for, unless you are able to take up a full cross, and part with every gratification of the flesh for the kingdom of God, I would counsel you, and all such, to take wives in a lawful manner, and cleave to them only, and raise up a lawful posterity, and be perpetual servants to your families; for, of all lustful gratifications, that is the least sin." *Daniel Moseley.*

13. When Mother and the Elders were at Shirley, Elder James Whittaker, in addressing an assembly of Believers, said, "Brethren and Sisters, keep your faith; faith is a firm anchor for the soul to rest upon." Then turning to some who were wavering, he said, "The judgments of God will as surely follow this gospel, as winter follows summer. The foundation of God stands sure, and the judgments of God are according to truth." *Susanna Willis.*

Again, in addressing a public assembly, Elder James said, "The foundation of God stands sure, and the judgments of God are according to truth. This is the gospel, and see ye to it, what kind of use you make of it; for the time will come when ye will say, '*Blessed is he that cometh in the name of the Lord.*' Treasure up the word, for the time will come when there will be a famine, not of bread, nor of water, but of the word of the Lord. You will see the time when you will be willing to crawl on your hands and knees to hear the word of the Lord." *Sarah Safford.*

14. Again, Elder James said, "True faith is a saving grace; but unbelief is a damning sin. True faith is to believe a thing to be what it really is; but a false faith is to believe what it is not; and if you believe a thing to be what it is not, you are deceived." *Nathan Willard.*

15. And again, said Elder James, "When your faces are turned toward Zion, then you can cry to God, and God will hear the cries of the innocent." And he kneeled and said, "The door of God's mercy is open for souls, and it never will be shut, unless they shut it against themselves."

Mehetabel Grace.

16. On another occasion, Elder James said, "Keep your faith, and see the event of things; and when you know you must be born again, then you will cry to God." "Do not find fault with the way of God, till you prove it; none ever thought hard of it who were really in it. You will have what you earn, that is, what you labor for."

John Warner.

17. At Watervliet, Elder James said, "Endeavor to keep the unity of the spirit in the bond of peace; this bond was made by the GREAT FIRST CAUSE, and cannot be altered, but by virtue of the same; therefore, labor ye, day and night, to get your names written in that bond." *Abijah Worster.*

18. And again, said Elder James, "Those who are called by the gospel, and have tasted the good word of God, and the powers of the world to come, if these turn away, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which will come like mountains of lead upon the soul."

Ephraim Welch.

19. In an assembly of Believers at Ashfield, Elder James came forth with a powerful testimony against sin, which made every feeling soul repent, till the floor was wet with tears. After this he directed the assembly to rest, and left

the room. He returned soon after and said, "I cannot go to bed. The manna falls from heaven like sweet smelling myrrh, which is the fruit of repentance. Blessed are the children of those who believe, and the rising generations who do no unclean thing! We have a blessed altar, and it is placed in the garden of Eden! No one has a right to eat thereon but such as hate lust." *Luther Cogswell.*

20. At another time, as he was speaking to an assembly, he turned to the Sisters and said, "Blessed are the daughters of Zion who trust in Christ Jesus, and have no confidence in the flesh, and have happily escaped the corrupted men of this generation." *Anna Northrop.*

21. Again, at Watervliet, he said to a number of young Sisters, "You are called from the manifold troubles of those who live after the flesh, and do not sense it; but let the devil once put his paw upon you, and you would find yourselves under the power of the flesh; then you would be willing to give all created things, if you could be restored to as happy a state as you now enjoy." *Rebecca Slosson.*

22. At David Hammond's in Petersham, in speaking to a public assembly, Elder James said, "This blessed Church is the gate of heaven, and we know it. Treasure up the word of God, for it is now harvest time; for those who sleep in harvest will surely come to want. The time will come when you will need to gather up every word. This is God's way, and not man's way; therefore man cannot alter it. Heaven and earth shall pass away; but this testimony will stand forever. This gospel will prove a savor of life unto life, to all who obey it; and of death unto death unto all who disobey it; and the judgment of God will as surely follow this gospel, as the flood followed the preaching of Noah." *John Robinson.*

23. One day Father William Lee kneeled down with a number of the Believers and said, "God has given us the

power of repentance, and remission of sins, and if you regard the gospel, God will regard you for salvation." Father James said, "I feel such fear of God that it runs through my whole body, even to my fingers' ends." He kneeled down, and said, "I desire you would be thankful to God for the gift of repentance, and remission of sins."

Sarah Burt.

24. On a particular occasion at Watervliet, Elder James said, "Let no man deceive you.—We never build those things we once destroyed.—If you have fallen ever so low it is never too late to cry to God." On another occasion he said, "You should not do any kind of business while others are kneeled down in prayer to God; but leave your work and kneel with them." *Jemima Blanchard.*

24. Again, speaking of these words of Christ, "*When I am lifted up, then will I draw all men unto me,*" Elder James said, "This gospel of the kingdom will be preached to all nations, and then will these words be fulfilled; then will Christ be lifted up, and will draw all men unto him, for judgment, either for life or death." *Eliphalet Comstock.*

25. Sometime in November, 1783, Jabez and Phebe Spencer, their daughter Mary, and a number of others were on a visit to Watervliet, and just before they came away, they went into Mother Ann's room to take their leave of her. She sat up in her bed under great sufferings, and addressed them as follows, "Be faithful to keep the way of God; if you do you will be guarded by good angels, as really as the wicked are by evil spirits; and the good or evil spirits gather mostly to that part of the body which contains the most sensations and faculties. The head is the ruling and governing part of the whole body, therefore it will contain the most good or evil of any part of the body; and as the whole body is governed thereby, so the good or evil spirits gather there, and rule the whole body. The head of a wicked man

will suck in evil spirits until it is full of them, like a sponge, filled with water; so likewise the faithful, who are laboring to resist every evil temptation, and crying to God for protection, will be filled with good spirits, and will be guarded by the angels of God, who will protect them day by day."

26. After Mother had ended her discourse, Phebe went to her bedside, and expressed her thankfulness for the privilege that she and her family had enjoyed with her. Mother made no immediate reply; but, soon after said, "When you were speaking, I saw two souls standing by you, one at your right hand, and the other at your left. The one who stood at your right hand, was a bright, active, glorious soul; but the one on your left was a dark, black, dismal soul; and he laid his head on your left shoulder." *Mary Spencer.*

27. A number of the Believers who had been on a visit to the Church, at Watervliet, 1784, and being about to take their leave, Mother Ann said to them, "Go, testify to the world that Christ is reigning on earth, and that he has sons and daughters, and they know it not, because they do not confess and forsake their doleful abominations."

Mercy Bishop, Jr.

28. Some of the Believers complaining to Mother Ann that victuals did not satisfy their hunger, she replied, "It is not your bodies, but your souls that are hungry; and you must cry to God for the bread of life." *Sarah Jewitt.*

29. One day as Mother Ann and the Elders were about to depart from Harvard, many of the Believers were full of tears; and Elder James said, "Every soul of you who seeks God with all your heart, and resists the devil, is sure of Heaven, if he never sees us again in this world."

David Melvin.

30. The last time that Mother and the Elders were at Littleton, she informed the Brethren and Sisters that she and the Elders had great sufferings to pass through, and

said, "We will return home to our own place, and suffer there, and not be burdensome to the Brethren and Sisters here." She then added, "If you should be so persecuted as to have your houses torn down over your heads, and you cast out into the fields, you must not neglect meeting together to serve God. And if you never see my face any more, nor the faces of any who are with me from England, you have those whom God has raised up among yourselves, who are able to lead you in the way of God, if you will obey them." *Ruth Turner.*

CHAPTER XXXIV.

THE SUBJECT CONTINUED.

At Watervliet, the first winter after the opening of the gospel, Mother came into the meeting-room where many young Believers were assembled, and being in the visions of God, and under impressions of mind concerning the power of God against sin, she addressed them as follows, "If you commit sin with beasts, your spirits will be transformed into the shape of beasts, in the spirit world; I now behold souls under sufferings whose form is shaped like dogs, horses and swine; they appear in the shape of such beasts as they committed sin with; and this is laid upon them as a punishment of that sin."

2. "Men and women in this world can please themselves, by gratifying their lusts, and if they do not overcome their passions by the gospel, they carry them into the world of spirits with them. Death does not destroy these passions, nor make them less powerful; but souls in hell feel their lustful passions rise intensely stronger than in this world; and yet they can find no way to gratify them; therefore,

their lust is their torment; and it torments them in proportion to its rage."

3. "And more than all this, they have to feel the wrath of God against that wicked nature, and this is still a greater torment to them, than the torment of their lusts. The more people give way to the gratification of their lusts in this world, the stronger their passions will grow and the more their sufferings will increase in the spirit world."

4. "I now see, in open vision, souls suffering for their sins, committed through lust, enough to take away your natural lives, they are bound in the prisons of hell."

5. "Again," Mother Ann said, "Souls who go out of this world and have not heard the gospel, do not know God, nor where to find Him. I have seen them wandering about weeping and crying, trying to find God. But, the gospel will be offered to them, and all souls, both quick and dead, will be eventually judged by the testimony of the gospel which you now hear."

6. In the time of a great gathering at Ashfield, so numerous was the assembly that the meeting-house was not large enough to contain the multitude; therefore they assembled in that and the dwelling-house, and between the two houses, which were near to each other. Elder James took his station between the two houses, and addressed the audience. He spake with great solemnity of the glory and happiness of those, who, through faithfulness, should find an inheritance in the kingdom of heaven. Such souls, said Elder James, will enjoy inexpressible flows of the givings and blessings of God; and, though they will joy and rejoice in this, yet, what they enjoy in the present tense will not be their greatest comfort, but they will still be looking forward with joyful anticipations, for a greater increase, for more of the glory and givings of God, continually, and forever; and this will constitute their greatest happiness. On the other hand, the

torments and misery of the lost, though they may be under never so much now, yet, what they feel in the present tense, will not be their greatest torment; but that which will constitute their greatest misery, will be looking forward, with awful forebodings, to get another opening of the judgments of God."

7. At another time in addressing a public assembly of Believers at Ashfield, Elder James said, "You ought to fear God in all you do; when you are about your work, you ought to fear God; and even in the gifts of God, and under the operations of the power of God, you ought to keep the fear of God, lest, by feeling releasement in those gifts, you run into lightness." *Daniel Moseley.*

8. Again Father James Whittaker said, "Heaven is a place of joy and tranquillity to those who find it; but I am jealous, and with a godly jealousy too, that there are many here now who never will find it. I fear that some, who now profess faith, will walk the streets, howling like curst Cains."

Daniel Moseley.

9. In the first season, after the opening of the gospel at Watervliet, Mother Ann came into the room where there was a number of married men, and their wives, and said, "I see, in vision, a large black cloud rising as black as a thunder cloud, and it is occasioned by the men sleeping with their wives." She then asked them if they had not rather sleep with their wives than with anybody else. They acknowledged they had rather sleep with them, even if they did not touch them. Mother admonished them not to do it any more. *Israel Talcot, Senr.*

10. Again Mother Ann spoke to a number of married people as follows, "You must forsake the marriage of the flesh, and travel out of it, in order to be married to the Lamb; which is, to be married to Christ, or, joined to the Lord in one spirit." *Mother Lucy Wright.*

11. Sometimes, when the Believers were assembled together, Mother Ann used to come into the room and kneel down with them, and teach them that when they knelt down to pray, they should ask God to give them such things as they stood in need of, for, said she, "the gift of prayer is with the gift of kneeling."

12. Sometimes Mother Ann used to pray in an unknown tongue, for some time, and then she would speak in her own language, saying, "O Lord God have mercy; Christ, have mercy; O Lord, bless and strengthen Thy people, and comfort them! O Lord give them true repentance of all their sins!" *Hannah Cogswell.*

13. At Watervliet, in the summer of Mother's ministry, as a number of Brethren and Sisters were in the meeting-room, some of them singing, some walking the floor, and others sitting still, Mother came into the room and said, "You ought not to be idle in the house of God. If you do not know what to do, I will teach you; you may kneel down and pray to God for what you need." Mother then knelt down and they all kneeled with her. After remaining a few minutes on their knees in silence, Mother said, "I feel that there is confusion. You must not take the name of God in vain. If you ask for a thing when you do not want, or need it, you take the name of God in vain. You must ask for that which you feel the most need of, and be fervent in spirit, and God will hear you; for God hears the souls who cry to Him in need." "When you have asked for what you need, you must wait upon God for the answer of your prayer; for God has waited upon you many years. But when you have received the answer, and are in possession of what you have asked for, if you then ask for the same thing, as though you had not enough, God will be angry with you, for God knows how to bestow His gifts according to your needs."

14. Again, at Watervliet, after Mother's return from the

eastward, as some of the Believers were expressing their faith and love to her, she said, "You see me and my works, and you believe, and are blessed; but I say, "Blessed are those who have *not* seen, and yet believe. There will yet be thousands who will believe, who have never seen my face in the flesh."

15. At Watervliet, Elder James Whittaker said to the Believers, "You think if you had lived in the days when Christ was here on earth, you would have followed him. You have the same privilege to follow Christ now, as they had then, and greater, and now you may follow him."

Mehetabel Farrington.

16. Mother Ann, in expressing her love to the Brethren and Sisters, used, sometimes, to address them in these words, "Ye are my epistles, read and known of all men; ye are all the interest I have in this world." *David Slosson.*

CHAPTER XXXV.

SPEECHES TO INDIVIDUALS ON VARIOUS OCCASIONS.

1. Though our blessed Mother Ann was a woman of few words, yet her soul was filled with divine wisdom, and when she spoke, her words were in the demonstration of the spirit, and with power, and always adapted to the occasion. Many precious sentences were occasionally spoken, both by her, and the Elders, with her, to the Brethren and Sisters, in an individual capacity, which had a powerful effect, and left a lasting impression on their memories.

2. A certain young man came to Mother with some peach and plum stones in his hand, and asked her if he might plant them? "Yea," answered Mother, "do all your work as

though you had a thousand years to live, and as you would if you knew you must die to-morrow." *Lucy Wright.*

3. Mary Chase asked Mother if she might come and live with her. "Live with me, child!" said Mother. "The foxes have holes, and the birds of the air have nests, but I have not where to lay my head. Go, child, and I will go with you; if you go through the waters, the floods shall not overflow you; and if you go through the fire, it shall not kindle upon you; and if you go to the ends of the earth I will never leave you nor forsake you."

4. Hannah Cogswell went to see Mother Ann while she was at Ashfield, and feeling a deep sense of her loss, and her great need of Mother's union and protection, she asked Mother, on the eve of her departure, as she went to take leave of her, if she felt any promise of God for her. "Yea," answered Mother; "God's blessing be with you, and rest upon you; and God's everlasting grace and salvation be unto your soul if you will obey. Go home, and go about your work every day as though I were present with you." Hannah went home, and in obedience to Mother, she found the promise of God fulfilled, day by day.

5. Ruth Turner visited Mother Ann at Harvard, and after she had been there awhile, Mother said to her, "Ruth, go home, and set your house in order, take up your cross against the works of the flesh, and lay no temptations before Joseph;* for no one will turn from the way of God but for their lusts." She also said, "You must be kind to strangers, as I have been to you, for that is the only way that you can reward me."

6. One day there came a poor man to Mother Ann, and complained of his brother, who, he said, was rich, and able to help him, but would not. Mother replied, "That is the way of the world; the rich are covetous, and will not help

* Her husband.

the poor, and the poor, instead of crying to God to open their hearts, will envy them for it; therefore they are both wicked." *Nathan Cole.*

7. Phebe Spencer, being in conversation with Mother Ann at Watervliet, Mother asked her, "Do you believe that I am able to help you?" Phebe answered, "Yea, Mother, I have no other faith." Mother said, "I own your faith; faith is the anchor of the soul; it is like an anchor to a ship, when the winds blow, and the waves run high, so, in like manner, faith will keep the soul in trials, temptations and buffetings." Phebe asked Mother for a resting place with her. Mother answered, "Your spirit shall find a resting place with my spirit."

8. After Daniel Wood had confessed his sins before Mother and the Elders, Mother said to him, "Daniel, your faith is like the faith of John the Baptist, the forerunner of Christ, you must go and prepare the way of the Lord; go preach the gospel to the ends of the earth; go first to your family, and labor with them, and let them confess their sins, that you may know what is done in your own house; what, are you the man of the house and do not know what is done in your own house?"

9. Again she said to Daniel, "Go and testify your faith to those whom you call your Brethren, and let them confess their sins, and let them know that men in old times waited for angels to tell them when to go to their wives; — Tell them they need not be concerned about having children; for God is able of these stones to raise up children unto Abraham; — Tell them they are not going to God in their lusts."

10. Mother Ann spoke to Elizabeth Spier as follows, "I love you, Elizabeth, you shall be my sister. I see the glory of God shine all over you so great that I cannot discern your body with my natural eyes. You must go home, and

take care of your little children and bring them up in the fear of God."

11. Margaret Leland accompanied Mother Ann in her journey from Watervliet to Harvard. The day before they started, Mother said to her, "Margaret, you have come to fall upon the Rock, but, if the Rock should fall upon you, it would grind you to powder." Again she said, "I see the dead all around you. Poor dead, how I pity them!"

12. Elizabeth Johnson, soon after she believed, questioned Mother Ann concerning some particular gifts and operations which she had seen among the Believers, but did not understand. Mother replied, "You have nothing to do with them; you must labor to God for your own soul. But, there will be great things manifest in the Church by those gifts." Again Mother asked Elizabeth, "Do you believe that all souls will yet believe the gospel?" "Yea, Mother, I do," answered Elizabeth. "Ah, truly they will," replied Mother, "either to their salvation or damnation."

13. At another time Mother came into the room where Elizabeth was, and the power of God came upon Elizabeth, with a mighty shaking and trembling. Mother said, "Elizabeth, love that power, for it is the shaking of dry bones to bring bone to its bone."

14. After Nathan Cole embraced the gospel, his wife, Molly, who still remained in unbelief, went to see Mother Ann, and asked liberty to continue her usual custom of attending the Baptist meeting, which was contrary to Nathan's feelings. Mother replied, "You must confess your sins, and be obedient to your husband. I cannot counsel you otherwise; if I do your children will be lost; for, through the believing husband, the children will be sanctified."

15. Molly had her infant with her, adorned with bows, and ribbons. Mother said, "You had better take these things off your child, and lay aside all superfluity, and dress

in modest apparel. The more you indulge your children in such things, the more they will want, and if you bring them up in their pride, they will curse you to your face."

Molly Cole.

16. Beulah Rude went to see Mother while she was at Joseph Bennett's, in Cheshire. The family being very poor, Mother asked Beulah how many children she had. She answered, "*five.*" "Five!" said Mother, "When you had one, why did you not wait, and see if you was able to bring up that as you ought, before you had another? And when you had two, why did you not stop then? But now you have five! Are you not ashamed to live in the filthy works of the flesh? You must go and take up your cross, and put your hands to work, and be faithful in your business; clothe your children, and keep them clean and decent; and clean up your house, and keep that in order."

17. Sarah Pease, being under some tribulation, Mother said to her, "Sarah, you must not be discouraged, for Christ has every thing you stand in need of. I feel the blood of Christ flowing through me to you, not in small quantities, but in fountains."

18. One Sabbath day Lucy Bishop was cutting her nails, in the presence of Mother Ann and the Elders, at Asa Bacon's, in Ashfield, and Mother bade her come and kneel down; Lucy came and kneeled before her. Mother said to her, "You must not cut your nails on the Sabbath, it is wicked. Walk on your knees, to Elder James, and ask him to teach you to pray." Lucy obeyed, and Elder James Whittaker bade her to say, "Pray God make me a good child; pray God make me obedient to my parents; pray God purify and purge my soul from sin." Lucy repeated each of these supplications after Elder James.

19. Thankful Barce went to see Mother and the Elders while they were at Ashfield. Mother Ann said to her, "You

was a proud, haughty woman, when you first came to see me; but you are a deal altered, and you must still labor and repent; and that work of God which you have received, will carry you safely through, if you are faithful."

20. Again, Mother said to a sick brother, "You must not be so down in your feelings, you must walk sharp; and if you think you do as well as you can, you must take faith, and labor to do better; this is the way for you to gain strength." *Thankful Barce.*

21. While the Church was at Harvard, General James Sullivan, with two other men of note, came to require the Elders to take the oath of allegiance to the country.* The Elders refused to take the oath, and Mother Ann said to the General, "These men will never do you any hurt, for they are well-wishers to the country; they will do all the good to the country that they are able to do." The General replied, "I want men to go and fight for the country." Mother answered, "You never will kill the devil with the sword."

Samuel Ellis.

22. Samuel Ellis, being in conversation with Mother, asked, "Why some who were weakly, or lame, were not healed?" Mother answered, "We can do nothing of ourselves. It is God that heals the sick, and it is God that makes whole. We cannot do miracles any more than others; all that we can do, is to be workers together with God. But I will tell you one thing, if you are saved, miracles must be wrought for your soul." Samuel testifies that he has since found Mother's words to be true in very deed.

23. At Ashfield, Mother spoke to a young man who was a Believer, and asked him if he had not been buffeted about eating. He answered, "Yea, I have." Mother said, "You must not be afraid to eat what victuals you need; and then you must serve God by the strength of it. The world eat

* In the month of January, 1782.

and drink and consume it upon their lusts; you must not do so; but eat what you need, and then do the will of God; be not buffeted." The young man was comforted, and went away rejoicing. *Samuel Ellis.*

24. Esther Bracket went to see Mother Ann, at Ashfield, and being weak in faith and under some doubts concerning the cross against the flesh, she opened her feelings to Mother. Mother replied, "Christ did not live in the works of the flesh; but took up his cross against that nature, and did the will of his Heavenly Father; and you must take up your cross and live as he lived. You must not be unbelieving, but believe, and God will make you able."

25. Again Esther asked Mother to pray for her. Mother replied, "I hope I shall not be neglectful of my duty. I shall not forget you, if you do not forget to do as you are taught. If you obey what you are taught, God will send His holy angels to guard you."

26. Esther again visited Mother at Ashfield, and while there, she felt a great desire to receive the gift of vision, and believed that if Mother would promise it to her, she should certainly have it. Accordingly, she asked Mother for the gift of vision. After a short pause of solemn silence, Mother replied, "If you will labor for it, you shall have it."

27. Esther returned home, and after a few days, as she was on her knees, at the breakfast table, she felt a great gift of sorrow, and wept with much freedom. In this situation she saw Mother kneeling by her side, but she did not speak to her. After breakfast she kneeled, and again saw Mother by her side. After rising from her knees, Mother appeared before her, and raising her hand, she stamped upon the floor, saying "Be cheerful, be cheerful, be cheerful!"

28. Esther was then moved upon to laugh, and continued laughing all that day, and could not refrain from it. From that time, she was blest with the gift of vision, which con-

tinued through Mother's day, so that she could see Mother, and converse with her, at any time, when she labored for it, as well as though they had been present together in the body.

29. Ruth Robbins, of Harvard, being under great tribulation, and feeling herself unworthy of any mercy, opened her feelings to Father William Lee. He answered, "The eyes of God are upon you, and He sees you through and through. There shall not be a hair of your head fall to the ground without the notice of God. Go, and be sharp, and have more love."

30. When Mother Ann was at Peter Bishop's in Montague, as the Believers were in meeting, laboring in the works of God, there came in a young man of the world. Mother asked, "Have you come to see the people of God?" He answered, "I do not know as you are the people of God." Mother replied, "We are the only people of God; and we have a right to go forth in the dance; but the wicked have no right to dance." She also added, "The gates of hell shall never prevail against the Church of Christ."*

Abigail Bishop.

CHAPTER XXXVI.

THE SUBJECT CONTINUED.

1. Soon after the first opening of the gospel, while the adjacent country was all in alarm about this new and strange religion, Talmadge Bishop, being at Watervliet, and about to return home, asked Mother Ann what he should tell the peo-

* The young man went away, and reported that Mother was the most beautiful woman he ever saw.

ple concerning them. "Tell them," said Mother, "that we are the people who turn the world up side down."

2. When Anna Northrup first saw Mother, she received faith in the Second Appearing of Christ, in Mother Ann, confessed her sins, and received the power of the Holy Ghost. But, feeling a deep sense of her sinful life, she kneeled down in prayer to God, that she might be forgiven. Mother said to her, "I freely forgive you; and I pray that God would forgive you; and I will go and prepare a place for you, that where I am, there you may come also."

3. Jemima Blanchard went to see Mother while she was at the Square House, at Harvard; having never seen her before, Mother asked her, "Will you be a daughter of Zion, and be searched, like Jerusalem, with candles, and confess and forsake your sins, and put away all wrong, and be a child of God?"

4. Previous to receiving faith in the testimony, Jemima had called Mother a witch, and being afterward convicted of the wrong, she confessed the matter before Mother and the Elders. Mother replied, "I forgive you, and pray God to forgive you. There is no witchcraft but sin." She then bade Elder William and Elder James kneel down and pray for Jemima. Accordingly, they both kneeled, and prayed for her.

5. Again, at the Square House, as Mother and the Elders were about to leave them, Mother took Jemima by the hand, and said, "You have not had this privilege for nothing; you are required to go and keep the way of God, and not to return back to your former sins; for the labors of the people of God will not be lost; but will be a savor of life unto life, or of death unto death to all souls."

6. A number of times Mother took Mehetabel Farrington by the hand, and leading her back and forth, often asked her the question, "Mehetabel will you stand with me and

be a witness for God?" Mehetabel as often answered, "Yea, Mother, I will."*

7. Sarah Hannum first saw Mother at Enfield; Mother addressed her, saying, "The King's daughter is all glorious within." "Let the word of God take deep root within — plow up the fallow ground of your heart."

8. Susanna Wilds, after setting out to obey the gospel, fell under great tribulation of soul, and almost despaired of the mercy of God, in consequence of having before spoken against the testimony of the gospel. When Mother came to Shirley, to see her, she opened her trial. Mother replied, "It is wicked to distrust the mercy of God, for He has called you to be saved, and not to be lost." On hearing these words, Susanna was instantly released.

9. Elizabeth Chase, being a faithful young Sister, had considerable privilege with Mother, in the first of her faith, and being with Mother, at Watervliet, gained some hope that Mother would feel a gift to let her stay and live with her. Soon after this, Mother called her into her room, and said, "Elizabeth, you must go home, for they need you there."

10. On hearing this, Elizabeth fell upon her knees at Mother's feet, and wept, and told Mother that she felt troubled to think of going away from her. "But," said Mother, "it is your duty to go to the family, for the wicked are all about them and they need your help. Go, and hold a bold testimony before the wicked, and God will be with you. You must not be discouraged, for I see your mansion in heaven, and your soul shall soon be released. Go in peace, and take love with thee. You can do greater good there, than you can here, with me."

* It is worthy of notice that Mehetabel has had a singular gift, to state with peculiar correctness, the testimonies, speeches, and divine manifestations of Mother Ann, and the Elders, as well as other remarkable transactions which came within her knowledge and observation, at that day; by which it appears that Mother's question to her, so often repeated, was very significant.

11. In obedience to Mother, Elizabeth set off in company with some others to return home. But, before she had gone far, she felt the greatest releasement, in her feelings, that she had ever experienced, and such a flow of love that she shouted for joy; and her company with her, shouted also.

12. When she arrived at home, she felt Mother's gift, and boldly testified to the wicked, that Christ had appeared the second time, and she often had strength through the gift that she had received from Mother, to bind the rage of the wicked, who came, many times, to abuse the family. By speaking to them, they seemed to lose their rage, and drop their weapons, and depart without doing any harm.

13. Jennet Davis visited the Church at Ashfield, at a time when there were great spiritual wars in the Church, and sharp testimonies against the nature of the flesh, and all manner of sin, which brought tribulation, and awful fear of God upon her. Soon after a very powerful and warring meeting, Mother, looking upon Jennet, said, "Jennet, dost thou love the war?" "Yea, Mother," answered Jennet. "Well," said Mother, "Michael, and his angels, and the dragon and his angels, are at war, and those who have part in this war shall have part in the first resurrection."

14. At another time, Jennet went to see Mother, at Ashfield, and one of the Sisters sent a pair of velvet shoes by her, as a present, to Mother. Mother took them, but, on the day that Jennet came away, she handed them back to her, and bade her return them again, to the forementioned Sister, and said, "Tell her that I choose to have my feet shod with the preparation of the gospel and not with velvet."

15. Anna Cogswell, being on a visit to the Church, at Ashfield, and laboring under a deep sense of her past sins, asked Mother to forgive her sins. Mother asked, "Do you believe that I can forgive sins?" Anna answered, "I believe that Christ is in Mother, and I have nowhere else to look

for forgiveness." Mother replied, "I have nothing against you, and if you are faithful and obedient, your faith will save you."

16. Daniel Cogswell, being at Ashfield, Mother sent a messenger to him one morning, saying, "Go, tell Daniel to labor, and be prepared to receive a gift of God; for there is a gift for him to receive power over all sin; and Brother William and I will come to see him." Shortly after Mother Ann and Father William Lee came and made labors with him, concerning which, Daniel himself says, "I can truly say, that, by their ministration, I received that power over all sin which has protected me, even to this day. And when I was about to come away, Mother took me by the hand, and came out at the door, and without regarding the snow, kneeled down, and prayed to God for my protection. And when she arose, she blessed me, and sent me away."

17. One day, as Mother was speaking of the innocence and simplicity of children, she said to Hannah Cogswell, "If you had never committed sin, your soul would be in the heavens, changing from valley to valley, and from one glory to another."

18. When Mother Ann and the Elders were at Woburn, there came a man of the world desiring to see Mother and converse with her. She sent Elder James to talk with the man; but this did not satisfy him, therefore Mother went into the room and sat down by a window and reproved the man for his pride. Elder James again began to speak to him, and Mother bade the man hear him. The man replied, "I do not want to hear him, I want to hear that woman." Mother then looked out at the window, and said, "I see the heavens open and I see the glory of God." The man's countenance changed, and he said no more. *Lucy Prescott.*

19. At another time there came a priest to see Mother and the Elders; and he said, "I understand that you say you are

perfect; but Job said 'If I should say I am perfect, I should prove myself perverse.'" Elder James replied, "God said Job was a perfect man; I will, therefore, believe God rather than you or Job." The man went away confounded.

Daniel Cogswell.

20. Mother and the Elders, being at Aaron Jewet's in Littleton, shortly before their return from the eastward, there came two wicked men, riding up to the house on horseback, and strenuously insisted on seeing Mother. She came forward, with several elderly Sisters, and inquired what they wanted. One of them, whose name was Smith, said, "We want to see Mother." "These are all mothers," said she; "which of them do you want to see?" "We want to see Mother," replied Smith. "Why do you keep out of the way, if you are the people of God?" "Christ many times conveyed himself away," replied Mother, "and Paul was let down in a basket, to avoid his persecutors." She then addressed them with great boldness, saying, "Before I found Christ I found I had a deceitful heart, and desperately wicked; so that I could not trust to my own heart; and I made this promise, that I never would give sleep to my eyes, nor slumber to my eyelids, until I had found Christ. And now, before I will deny this to be the work of God, I will suffer every joint of my body to be unjointed."

CHAPTER XXXVII.

THE SUBJECT CONTINUED.

1. Soon after the opening of the testimony at Harvard, Elder James Whittaker was at the Square House, speaking to some of the people concerning the abominable nature of lust,

when the power of God suddenly fell upon Abijah Wooster, who was present, and swiftly shook his right hand. Elder James, looking upon him, said, "O! how I love that blessed power. Love that power, Abijah, and be obedient to it, and it will finally redeem your soul."

2. While the Church was at Harvard, Mother sent Abijah to the town of Douglass, to preach the gospel, and labor with the people in that place, and spoke to him thus, "Go, labor among the people, and teach them the way of God; and let them open their minds to you; and feed them with meat as strong as they are able to bear, and no stronger. And when you feel as though you had labored through your gift, ask, of God, a sign to return, and return not, till God gives you a sign."

3. At another time she instructed him in the following manner. "Abijah, labor for a gift of God to know the creation of souls, and deal with them according to their creation; some are of such a hard make that nothing will reach them but severity; others are more easy to work upon, and, if you go and deal in severity with them, you will only destroy them. He who wins souls, must be wise, Abijah. Some must be saved by mercy and charity, their creation is such they cannot be saved in any other way; and some must be saved by severity; and others never will be saved only by judgments."

4. At another time Mother said to Abijah, "Treasure up the gospel, treasure up the gifts of God; the time will come when you will need them; and if you are faithful to treasure up the gifts of God, they will wake up in your soul when you need them." At another time she said, "Labor to feel the life of God in your soul; labor to make the way of God your own, let it be your inheritance, your treasure, your occupation, your daily calling. Labor to God for your own soul as though there was no other creature on earth." On

another occasion she said, "Do not fight creatures, you will only spoil them. Fight the devil, Abijah; fight that spirit that leads mankind into sin."

5. Abijah visited Mother and the Elders while they were at Ashfield. On taking his leave, to return to Harvard, Elder James Whittaker said to him, "Remember my kind love to the Brethren and Sisters, they are my treasure; they are all the inheritance I have in this world. Go and be faithful among them, and teach them the way of God; and by no means hurt the oil and the wine; I mean the gifts of God. Let them be never so uncultivated in their gifts, don't you strike at those things; for, if you do, you will take away their gifts, and then they will be lean and barren, and it will be altogether a wonder, if they do not go back to their lusts and are lost. But, you must teach them how to improve the gifts of God, and let the power of God work inwardly upon their souls. You know how we have borne with you, in tenderness, in mercy and charity, and go you and do likewise."

6. Abijah was once speaking before Elder James of his old heavens' religion, and said that he then thought his spirit was justified. Elder James said, "If you was justified, it was the devil who justified you, for he justified you in sin. Why, Abijah! Could you think that Christ would justify you while you lived in sin?" "I did not know any thing truly about Christ," answered Abijah. "That," said Elder James, "is as true a word as ever you spake."

7. While Mother was at Shirley, there came a man to see her who made a great profession of Christian love, and wished to have his love acknowledged by Mother, and in a fondling manner attempted to put his head to her bosom. Instantly the power of God came upon her, and she arose, and led him into another room to Elder James Whittaker. "Here," said she, "is a man full of religious devils, such as

crucified Christ, the worst devils to be cast out, that are to be found in the world, and I leave him to be undeceived, if he will."

8. Jonathan Bridges, having been unjustly prosecuted, in a suit at law, by the enemies of the cross, went to Mother for advice. She told him to apply to the Selectmen, and to the Judge of Probates, "and, if you can find no remedy in that way," said Mother, "then defend yourself in a lawful manner; and if you go according to counsel, you will gain your just cause."

9. John Wadley, of Canterbury, asked Mother's counsel concerning the settlement of his temporal affairs. Mother asked him if he had any parents. He replied he had a father only. "Then I advise you," said Mother, "to go and confess your sins to your father, and hold your testimony, and own the gospel of Christ wherever you go; and that will be your strength and protection; for if you are ashamed to own Christ before men, he will not own you before God and His angels."

10. When Mother Ann first went to Enfield, Mary Tiffany, who had never seen her before, came into the room where she was, and kneeled down before her. "Don't kneel to me," said Mother, "but kneel to God; for I am but your fellow servant; I do not kneel to you, but I come to you upon the bending knees of my soul."

11. When Mother and the Elders were at Elijah Wild's, Elder James rose early one morning, and spoke to Elijah, saying, "Go, Elijah, tell the people of this town, that the Children of the Most High God are at your house, and that the everlasting gospel will be preached, the day after to-morrow." Elijah went and delivered his message faithfully; a large concourse of people assembled, and Elder James spoke the word of God with remarkable power and authority.

12. Mother asked young Joseph Bennet, which he thought

had the greatest gift, of the two Elders, William, or James. "I think," answered Joseph, "that Elder William has the greatest gift of sorrow." "So he has," replied Mother, "James plants, and William waters." *Amos Jewitt.*

13. On a particular occasion, Mother spoke to Gideon Turner, Senr., as follows, "You must labor to bless God, and then God will bless you. Wherever you are, whatever trials you meet with, or whatever you may suffer, always remember to bless God, and then you will always feel a blessing." Gideon testified that he had found the truth of this by experience.

14. Elisha Smith visited the Church at Ashfield, and feeling a sense of his own evil nature, he said to Mother Ann, "I am full of evil." She paused a moment, and replied, "Nay, you are not *full* of evil. If you were *full* of evil there would be no room in you to receive any *good.* You have a great deal of evil in you; but this conviction you feel, is good." *Jethro Turner.*

15. Zeruah Clark, being in a situation of peculiar embarrassment, on account of the various dispositions and habits of those who resided in the family with her, and being much straitened to know her duty, Mother spake to her as follows, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before Him, for them that feared the Lord and thought upon His name; and they shall be mine saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."* This passage of Scripture rehearsed by Mother, in the power and gift of God, made a striking impression on Zeruah's mind; she had read it before without being able to comprehend it; but now she sensibly felt its import, and clearly perceived, in Mother's sea-

* Mal. III, 16 and 17.

sonable application to her, that she had, thereby, marked out a beautiful path for her feet, and instructed her how to walk in it.

16. Again, at Watervliet, Mother said to Zeruah, "When you see little bright lights, like stars, be thankful to God; for they are specks of angel's wings." Zeruah remarked that she had seen these before, but had not mentioned it to Mother; and further said, "I have many times seen these little bright lights, especially in times of godly conversation, and have always considered them as the notice of God; and they have been a confirmation to me of what Mother said, concerning those who feared the Lord."

17. Hannah Kendall was once with Mother, on her journey from Ashfield to Petersham, and they came to an apple tree in full blossom. Mother looked at it and said, "How beautiful this tree is now! But some of the apples will soon fall off; some will hold on longer; some will hold on till they are full half grown, and then fall off; and some will get ripe. So it is with souls who set out in the way of God. Many will set out very fair, and soon fall away; some will go further, and then fall off; some will go further still, and then fall; and some will go through."

18. Ephraim Welch, being at Watervliet, went into Mother's room to see her, at a time when she was under great sufferings, and asked her if he could do any thing for her comfort. She answered, "If you keep the way of God, it is all I desire, and the greatest comfort I can have in this world."

19. Mother Hannah Goodrich, being at Watervliet, a few days before Mother's decease, did not expect ever to see her out of her room again, but, one morning, as she was sweeping the piazza floor, Mother came out and said, "Sweep clean." "I will, Mother," replied Hannah. Again she said, "Ah, sweep clean I say." "I will," said Hannah.

"But, I say, sweep clean," said Mother again. By this time Hannah perceived that Mother had reference to the floor of the heart, and said no more. Immediately Lucy Wright, subsequently called "Mother Lucy," who took care of her in her last sufferings, came and took hold of her hand, and asked her to go in. Mother answered, "I will. I will be obedient to you, Lucy, for I am married to you, and I will go with you."* And they went in together.

20. As Mary Hocknell was watching with Mother Ann, a little before her decease, she said, "I see Brother William coming in a golden chariot, to take me home." She then said to Mary, "Molly, poor child, I am about to go home, and after I am gone you will have many sorrows." Mother's words came to pass, for Mary passed through many scenes of sorrow and sufferings, after the decease of her dearest and best friend, who had brought her up from childhood.

CHAPTER XXXVIII.

SOME SKETCHES OF THE LIFE AND CHARACTER OF ELDER WILLIAM LEE.

William Lee was the fourth son of John Lee, and was the natural brother of Mother Ann Lee. He was born in the town of Manchester, in England, in or about the year of 1740, and was brought up in the occupation of a blacksmith, by his father. He was married, and had one son, and was, afterward, an officer of horse, in the king's royal guard, belonging to a regiment called "*The Oxford Blues.*" In his

*This speech seemed to be strikingly significant of the lot and place that Mother Lucy was destined to occupy in the Church of Christ, and to which she afterward attained, viz., its first visible leader.

person he was of a commanding figure, rather above middling height, thick set, strong built, and large limbs, of an open and very bold countenance, such as beholders might both reverence and fear; his hair was of a light chestnut brown, blue eyes, and a remarkably strong, sonorous and powerful voice.

2. As a man in nature he possessed a strong and robust constitution, remarkable for strength, both of body and soul; and a man of great courage and fortitude. He was powerful in the work of God, and feared not the face of man. In times of mobs and persecutions he was always undaunted; and would often testify against the wickedness of his persecutors with a boldness which plainly evinced that he was a stranger to the fear of man.

3. Concerning his first embracing the testimony of the gospel, he gave the following account of himself: that he was a proud, haughty young man, fond of gayety, and was able to dress himself in silks. At length he fell under great concern and trouble of mind, on account of his sins; in this state of mind, he went to see his sister Ann, who was then a member of the society of James and Jane Wardley. When he arrived at his sister's, being very gaily dressed, she reproved him for his pride, and convinced him of the wickedness of his life. He immediately threw off his ruffles and silks, and put his hands to work and his heart to God, and labored faithfully to find forgiveness for his sins, and acceptance of God.

4. Concerning some of his religious exercises in the first of his faith, he gives the following account: "Before I confessed my sins, I felt great tribulation; and after I had confessed them, I cried to God night and day, till I heard an audible voice from heaven saying, '*William, thy sins are forgiven.*'" "This," said Elder William, "all the kings and nobles must come to; for Mother is the Lord's Anointed."

5. Again, speaking on the same subject, he said, "When I first believed, I confessed my sins all over the town, and they cannot hurt me for it now; for God has cast them behind His back, never to be remembered against me any more. It is a shame to commit sin, but no shame to confess it."

6. According to his own account, he frequented the society of James and Jane Wardley; and when he was in tribulation he sometimes opened his trials and feelings to them; they encouraged and built him up, so that he felt his mind released. But when he returned to his sister again she would often spoil his comfort, overthrow his false hopes, and again plunge him deeper into tribulation than before, which compelled him to cry to God through great labor and tribulation, till he gained releasement for himself through obedience to her counsel.

7. When Mother Ann received the revelation of God against the flesh, William united with her and stood zealously for her. This raised the enmity of his neighbors and acquaintances, who opposed and persecuted him. At one time there came a mob and followed him into his father's house, and, in a rage, they struck him over his head, with a fire hook, and fractured his skull. He fell for dead, and the blood ran profusely, but he soon recovered, and continued, boldly, to testify against their wickedness.

8. In a public assembly at Ashfield, he related some of his experience, as follows, "In the first of my faith I worked in a large blacksmith shop, where the people were continually coming and going, and I would not look at them, but chastised every turn of my eyes that was not after God. I feared God every time I set my foot down, and chastened every member of my body that had sinned against God."

9. At another time, speaking to Amos Rathbun, of his own experience after he embraced the gospel, he said,

"Mother's testimony was so awakening to my soul that when I was at work over my anvil, I felt so weary that I thought I would have given very much, if I could have set down one minute, but, I durst not, for I felt my soul, as it were, upon a needle's point, and therefore kept my hands to work, and my soul in continual labor to God. And often when I went to my meals, I felt so unworthy to put any of the creation of God into my mouth, that I could not eat, but wept, and went back to my work again."

10. Again, speaking of a certain period of his travel in the regeneration, he was brought under such excessive sufferings that he was unable to perform his duty in hand labor, he prayed to God that He would remove his sufferings, during the week, and let him bear them all on the Sabbath, that he might be able to perform his duty in hand labor. In answer to his prayer, God gave him releasement, during the week, so that he was able to work eighteen hours in every twenty-four, and he allowed himself the remaining six hours to eat, sleep, and serve God, and when Saturday night came he was brought under such severe sufferings that he was unable to arise, or even to turn himself in bed, which continued till Monday morning, when he would be suddenly released, and be able to go to his work again in good health.

11. It appeared to be Father William's special gift and calling to bear for the increase of the gospel, and to labor in sufferings for the releasement of souls, not only of those in the body, but also of those in the world of spirits. Mother said, concerning him, that he was called into the Ministry, to help her, in bearing, and he, himself, often spoke of his being under sufferings for the dead.

12. Though Father William, in his creation, was a man of remarkable strength of body, as well as of the most extraordinary fortitude of mind; yet, many times, such was the great extremity of his sufferings, as to reduce him to the

weakness of a child in a short time, and cause him to vomit clear fresh blood. Again he would suddenly be released from sufferings, and be filled with heavenly songs of joy; and, in power and strength, would seem like a lion.

13. Father William was "a man of sorrows, and acquainted with grief." He was truly an apostle in sufferings; and when he was released, it seemed as if his soul was in the third heavens. In reproving he was terrible; every creature that had a sensitive soul, trembled at the sound of his voice, and none dared to approach him. At other times he was filled with heavenly comforts, and the charity and mercy of God, in him, seemed boundless.

14. Father William's soul was greatly enriched by the gift of God in visions, revelations, and heavenly manifestations, and he abounded in mercy, love, and charity, and a violent spirit against all sin. He spoke but little in public, indeed he did not appear to be much gifted in public speaking; yet he was eminently useful, in teaching, instructing, and strengthening the Believers. He was remarkable for tenderness of heart, and would often weep like a child, for the afflictions and distresses of God's people. In tears he would often express his great thankfulness for the gospel, and for the gifts and blessings of God, both spiritual and temporal.

15. Mother Hannah Kendall, who was much with Mother and the Elders, and often traveled with them in their journeys from place to place, remarks that she has seen Father William, when going to wash himself, weep and say, "I thank heaven for this water, for it is the blessing of God."

16. Eliab Harlow also relates the following circumstance, (viz.) "I was once at Ashfield, and was about to eat with Father William, Calvin Harlow and a number of others, and Father William spoke before eating, saying, "I feel you are not so thankful as you ought to be, for the good things that

God provides for you; but you will eat and drink of these precious things, and not consider from whence they come." "The sin of ingratitude is a great sin; see that you are not guilty of it. I often eat my food with thankfulness and tears every mouthful I eat." We sat down to eat, and every mouthful that Father William took, the tears flowed in abundance; and, while eating, he would often say, "O thank God," and would weep aloud and heartily.

17. Sometimes he used to reprove the Believers for walking about in a careless manner, and say, "You ought to pass by each other like angels; but you appear, to me, like the troubled sea, whose waters cast up mire and dirt; but I can be sorry for you, and, it appears to me that there is no sorrow like my sorrow." Again he would encourage the Brethren and Sisters to press forward, and say, "You ought never to lie down in the mud; for you were not called to be lost; for God will certainly deliver His people."

18. Sometimes he used to say, "We are poor, but able to make many rich." "Poor, afflicted people of God! Once I served God out of fear, but now I serve Him out of pure love." Sometimes he would say, "I love my Mother,—although she is my Sister, yet she has become my Mother, and the Lord God has made me to love her."

19. He often expressed his great love for the Brethren and Sisters. At one time, in Ashfield, after relating his experience to the assembly, he manifested his love to the Brethren and Sisters, in the following words, "I love you so well that I should be willing to give you every gift of God that I have, and then set out anew, to labor for more."

20. When great numbers of the Believers came to the Church to see them, he would often meet them at the door, and say, "Come in, Brethren and Sisters, come in;—We have but little room in our house, but we have a great deal of room in our hearts."

21. In speaking to some of the Believers of the glory of those who traveled out of their loss in this world, he said, "There will be very few, and they will be very glorious." Again, to some who were speaking of their crosses, he said, "You should turn great crosses into little ones, and little ones into none at all."

22. In addressing a public assembly at Thomas Shattuck's, in Petersham, Father William said, "Cry to God for faith; — Cry to God to strengthen your faith. True and saving faith is a gift of God; but unbelief is a damning sin." Again, at Shirley, he said, "You can never say, 'I do not know the way of God;' but if you are lost, you will cry out, 'O, wretched man that I am! I knew the way of God, but did not obey it.'"

23. Ephraim Welch was once walking with Father William, and in conversation with him about the war in America, and the great troubles occasioned thereby; and Father William said, "Wars will never cease until God has finished His work with the nations of the earth; although they may be buried, like fire, for a season; yet, they will break out with seven-fold increase, among the nations of the earth." Again he said, to Amos Rathbun, "The same sword that persecutes the people of God, will be turned into the world among themselves, and never will be sheathed, until it has done its work."

24. Hannah Kendall once presented to Father William a posy, of divers colors; he looked on it, and said, "I have seen all manner of colors in heaven much more beautiful than these."

25. As Father William's strength and gift was spent in sufferings almost continually, he had not so much labor in word and doctrine. His work of sufferings continued to the end of his days; nor did he appear to die by any natural infirmity; but he seemed to give up his life in sufferings.

In his last sufferings, he discharged an abundance of blood, and died, seemingly, like a bleeding martyr. But his zeal and fortitude continued to the last. A short time before his decease, Aaron Wood, being in the room with him, he rose from his bed, and asked Aaron to sing for him. Aaron sang, and he danced with great zeal, for a few minutes, and then laid down, and, in a short time expired, on the 21st of July, 1784, about six o'clock in the afternoon, in the forty-fifth year of his age.

26. His funeral was attended on the 23rd. Many of the Believers attended, and the neighboring inhabitants having been notified, many of them attended also. Father James Whittaker, and Elder Calvin Harlow addressed the assembly, and spoke of his faithfulness; that he had been faithful to bear and suffer for the increase of the gospel, and that he had finished his work, and given up his life in sufferings.

27. In the procession to the grave, the Brethren walked two and two, at the right hand, and the Sisters in the same manner on the left. When they began to move toward the grave, Father James struck up a funeral song, which was given by the revelation of God for that purpose, and in which the Believers all united, and such was the power, harmony and symphony with which it was sung that it seemed to reach the very heavens. The singing continued till the corpse arrived at the grave, which was more than half a mile distant. After the interment of the corpse, the same song was again struck up, and continued until the procession returned again from the grave. This remarkable song has been preserved in the Church, as a funeral song, to this day.

28. After the funeral, Father James spoke to the Believers concerning Father William's faithfulness and zeal in the work of God, and said, "He has been the most violent man

against sin, that ever my eyes beheld, and, if such an one is not saved, I do not know who can be."

CHAPTER XXXIX.

SOME FURTHER SKETCHES OF THE LIFE AND CHARACTER OF MOTHER ANN LEE.

1. Mother Ann Lee was a woman of a strong constitution, rather exceeding the ordinary size of women; rather thick, but very straight and well proportioned in form; of light complexion, and blue eyes; her hair of a light chestnut brown. In appearance, she was very majestic, and her countenance was such as inspired confidence and respect; and, by many of the world, who saw her, without prejudice, she was called beautiful. To her faithful children (*spoken of spiritually*), she appeared to possess a degree of dignified beauty and heavenly love transcending that of mortals.

2. She possessed remarkable powers and faculties of mind, which were greatly enlarged and strengthened by the gift of God. At times, when under the power and operation of the Holy Ghost, her countenance shone with the glory of God, and her form and actions were divinely beautiful, and very angelic. Her power and influence, at such times, were great, beyond description; and no one was able to gainsay or resist the power by which she spoke.

3. Though Mother's words were generally few, they were always adapted to the occasion; and it did not appear that she ever spoke in vain. Her whole soul was always engaged in the work of God, and the spirit of God seemed to breathe in all her words and actions. So great and godlike was the power of her spirit, that, with a few words, and often with a

single word, or touch of her hand, she would instantly raise individuals, and sometimes a whole assembly, from a state of deepest tribulation and distress of soul, to a state of the most heavenly joy and comfort. Again, she has often ministered, in a few words, to a whole assembly, such a measure of the power of conviction and repentance, that, in a few minutes, the floor has been wet with tears. She inspired into the hearts of her spiritual children, the greatest fear of God, and commanded the most unbounded love and respect of any person then living. Her countenance was mild and lovely, yet grave and solemn. In reproof she was terrible; in admonition she was quick, sharp, and powerful as lightning; yet always careful not to hurt the oil and wine (the gift of God in the soul); but labored to save all that God owned.

4. She possessed a degree of discernment and penetration which nothing short of Divine Power and Wisdom could inspire. In her labors with young Believers, she seemed to penetrate the inmost recesses of their souls, and would often lay open before them the state of their minds far more clearly than they were able to do themselves. It seemed that nothing could be hidden from her; and, in whatever she asserted for truth, though at the time, ever so doubtful to others, she was never known to be in the least mistaken. Her mind rose superior to the ordinary passions of human nature; and her great labor was to subdue those passions in her followers, and to inspire their souls with divine and heavenly affections. She was never known to be in the least degree ruffled, or out of temper with any one, during the whole period of her ministry among us; but, even in the severest reproof, she appeared to feel unbounded charity for those whom she reproved. When she rejoiced, her joy was unspeakable, and it seemed as if her whole soul was with the angelic host, rejoicing in the mansions of glory. When she wept, it seemed

enough to melt a heart of stone. She was often in supplication before God, and her cries and weeping were such as we had never heard before; it seemed that the sound of her voice was enough to cause the most relentless heart to break, and yield before God.

5. In times of tribulation she was often heard to say, "There is no sorrow like my sorrow." And surely there is no sorrow worthy to be compared with the sorrow that proceeds from a heart that is pure and holy before God as Mother's was. It appeared that every feeling and faculty of her soul and body was wholly devoted to the will of God in all things. She was frequently heard to say "once I served God through *fear*, but now I serve Him by love."

6. In her manners and daily deportment, she was meek, harmless, and inoffensive. Her love and charity seemed boundless; always ready to succor the afflicted, and minister to the wants of the needy, and those who were well acquainted with her during the whole course of her ministry from the first opening of the gospel in America, until her decease, can truly say that they never saw any mortal that appeared so lovely, so godly, and so heavenly. For meekness and simplicity of manners, Mother was very remarkable, and her humility was very great. In speaking of herself, she used to speak in the same heavenly simplicity and truth as when she spoke of any other person. When any of the Believers expressed their love to her, she would often reply, "It is not *me* that you love, but it is God in me." When some kneeled down to her, she often used to say, "Don't kneel to me; but kneel to God; I am but your fellow-servant." She frequently kneeled, when any one kneeled to her.

7. In her instructions and labors for the increase of the gospel among the young Believers, Mother spared no time nor pains. She often used to say to those who came to see her, "The gospel is the greatest treasure that souls can pos-

sess; go home and be faithful; put your hands to work, and give your hearts to God. Beware of covetousness, which is as the sin of witchcraft; if you have any thing to spare, give it to the poor."

8. Mother Hannah Kendall, who was much with Mother Ann, and often accompanied her in her journeys, remarks that she often used to say, when visited by poor widows, "Hannah, give this woman a piece of money; she is a poor woman, and has children." She was often heard to say to Believers, "How many poor creatures there are who suffer with hunger and cold, and here you have enough! How thankful to God you ought to be, for his tender mercies toward you."

9. In laboring for the increase of the gospel, and the salvation of a lost world, Mother passed through inexpressible sufferings; in this she was second to none but Christ Jesus, her Lord and head. She bore her sufferings with a degree of fortitude, patience, and resignation worthy of the lot in which she stood, and which, many times, appeared far more than human. Sometimes she would endure the most extreme sufferings, without saying any thing about them; at other times she used to speak of them in the simplicity of a child. Sometimes, when the Brethren and Sisters came to see her and asked how she did, she would answer, "Bonds and afflictions abide me." She was often heard to cry out, in the extremity of her anguish, "O that every thing that has breath, would cry to God for me! Yea, I desire that the very grass of the field, would cry to God for me."

10. At Watervliet, N. Y., in the presence of Eliphalet Slosson and others, Mother Ann said, "I bear daily, in my soul and body very great sufferings for the sins and loss of souls, in so much that my flesh seems bruised upon my bones, and the blood ceases, in a great degree, its circula-

tion. But I often feel the healing power of God, which heals me, so that I feel perfectly well again, both soul and body."

11. Ezekiel Stevens, of Canterbury, related the following, "As I had much opportunity to be with Mother I often heard her speak of her sufferings, both in body and spirit. She would often foretell that Believers were coming to the Church, who were sorely bruised, and wearied with their journey; that she felt it on her body, so that her flesh felt sore, and bruised; and she sometimes showed to her Sisters the bruises and said, "I feel them coming." And I observed they would always come when she said so. She sometimes said, "When people come to the Church under the condemnation of sin, it brings such sufferings upon me as almost takes my life."

12. Mother often manifested in her deportment, the most distinguishing marks of humiliation. She would frequently wait on those who came to see her with the same attention and assiduity as though she had been a mere servant in the family. When people came who were fatigued with their journey, who were feeble, wet, or cold, she would often use her utmost endeavors, with her own hands, to wait on them, and make them comfortable. Sometimes, while waiting upon them she would say, "I am among you as one that serveth."

13. As many people came, from time to time, she would, sometimes, in providing places for them to lodge, according to circumstances, give up her own bed, and take her lodging on the bare floor, without a single article of bed clothes, except some garment folded under her head for a pillow. This she was known to do, not only in the summer season, but also in the winter, when the weather was cold.

14. John Farrington says, "I have a number of times seen Mother wait till the multitude had done eating, and then go

to the table, with a mild and pleasant countenance, and there make her whole meal, out of the fragments. I have seen her walk from end to end of the table, picking the bones after us, and eating the broken bits of bread which the multitude had left. Again, after the people had been eating spoon victuals, I have seen her gather the remaining driblets into one dish, and eat them with singular marks of thankfulness." This she often did, not only at home, in her own family, but also abroad, among the people where she visited; and she often took such opportunities to teach prudence and economy. Sometimes the Elders, or some others, would urge her to have something better; but she would reply, "It is good enough for me, for it is the blessing of God, and must not be lost. You must be prudent, and saving of every good thing which God blesses you with, so that you may have wherewith to give to them that stand in need." This is confirmed, by many of the Believers who have been eye-witnesses of these things.

15. Mother's industry, prudence and economy, were equal to her zeal and charity; so that, in all things, she was a pattern of godliness, and showed herself to be a mother indeed, in every good word and work. As the Lord Jesus did set an example of righteousness to *all men*, and instructed all Believers to follow his footsteps, in order to find acceptance with God, so Mother Ann set an example of righteousness to *all women*, and instructed all her followers to take up the same cross, in order to find their relation to Christ.

16. David Slosson relates, that, at one particular time when he was at Mother's home in Watervliet, she had been much exercised in labors with the people, and had sent them away; after which she went into the kitchen, and said she wanted some of the Sisters to go and help her clean the door yard. She had no sooner spoken, than all readily offered their services; but she took only a part, and went

with them, and was very active, with her own hands, in cleaning away all the litter and rubbish, and putting things in order. Soon after they had finished, there came such a number of people, that the house was too small to hold them; therefore they held their meeting in the door yard.

17. Thus was manifested, not only Mother's neatness, industry, and prudence, but also her gift of wisdom and foresight, by which she always had all things in readiness. It appeared, indeed, that nothing was ever lacking, on her part; but she seemed to be always ready, waiting on the gift of God; and to be, in truth, a worker together, with God, in all her undertakings.

18. After the decease of Father William, Mother, who had been ably supported by him, in the vast weight of care and burden which such a vast weight of Believers brought upon her, now began to decline in bodily strength; and knowing that her work was nearly at a close, she accordingly endeavored to prepare the minds of the Believers for it. She repeatedly warned them to be faithful; for she was about to leave them.

19. Soon after Father William expired, Mother said, "Brother William is gone, and, it will soon be said of me, that I am gone too." She was afterward often heard to say, "Well, I am coming soon." She would then say to those who were present, "Brother William is calling me." Sometimes she would say, "Yea, Brother William, I shall come soon."

20. She continually grew weaker in body, without any visible appearance of bodily disease, till the 8th of September, 1784, between twelve and one o'clock in the morning, when she breathed her last without a struggle, or a groan. Before her departure, she repeatedly said to those around her, that she was going home. A little before she expired, she said, "I see Brother William, coming in a golden chariot, to take me home."

21. After her decease messengers were immediately sent to New Lebanon to notify the Believers. Notice was also sent to Albany, and other places in the vicinity, that all who so desired, might attend her funeral. Accordingly a vast concourse gathered, both of Believers and others.

22. At the grave Father James Whittaker spake as follows, "Here lie my two friends; God help me; as ever a man desires to eat, who is hungry, I desire to lie here with them! They are a part of myself! They are gone to that treasure which is my only interest. It is the gospel of Christ which is all my interest; and I should desire to depart, and to lie here with them, were it not for your sakes. But I forbear — There is not a man in America that is able to keep the gospel without help." The tears flowed down his face abundantly; it seemed as though his heart would break for very grief. He proceeded, "I say, the will of God be done; I desire to do the will of God. This is the greatest gift of God that the soul can obtain. You will all have to feel so too, — to be reconciled to do God's will, and to feel that the gospel is your only interest."

23. He then addressed himself to the unbelievers, saying, "This that we so much esteem, and so much adore, is a treasure worth the laboring for; it is the gospel of Christ's Second Appearance; it is the only means of salvation that will ever be offered to sinners; it is the last display of God's grace to a lost world." *Mehetabel Farrington.*

CHAPTER XL.

SKETCHES OF THE LIFE, CHARACTER AND MINISTRY OF FATHER JAMES WHITTAKER.

James Whittaker was the son of Jonathan Whittaker of Oldham, near Manchester, in England. His mother's maiden name was Ann Lee.* She was a member of the society of James and Jane Wardley, and was a good Believer. His father stood in opposition for a while, but was afterward convicted and embraced the gospel, and had a strong feeling to come to America, with Mother and the Elders, but was not able; he died in the faith.

2. James was born February 28th, 1751, and received the testimony of the gospel in his childhood, used to accompany his mother to the meetings of James and Jane Wardley, and was remarkably faithful and obedient to the instruction of his teachers. In early youth he was placed under the care of Mother Ann, and, by her, was carefully instructed in the way of God; and having gained a great measure of the gospel, he afterward became very useful to her in her ministry. Being greatly gifted in public speaking, he was instrumental in gathering many souls to the gospel.

3. Concerning his own experience in the way of God, he gave the following particulars: "I was brought up in the way of God, by my mother, and knew no unclean thing. But, when my soul was waked up, I found myself a child needy of the mercy of God; then I cried mightily to God; I do not think that I spoke more than five words in a day; and I verily thought that the whole earth trembled under me for the space of a whole year; but, I suppose that it was my body that trembled that caused this feeling."

4. "At this time I saw, in vision, my own soul in America,

* Probably some distant relation of Mother Ann.

with Mother's soul; and I heard my soul speak to Mother's soul, and I heard Mother's soul answer my soul, and I heard all the conversation that passed between Mother and the Elders, and those men who put us into the prison in Albany; and during the whole time of our imprisonment, I never once thought of my vision; but as soon as we were set at liberty, it all came fresh to my mind." *Hannah Goodrich.*

5. Father James informed Joseph Maine that while he was one day walking with Mother, in England, he felt the heavens open, and the manifestation and givings of God fell upon him in so marvelous a manner that his soul was filled with inexpressible glory; and he felt such an overflowing of love to Mother, that he cried out, "As the Lord liveth, and as my soul liveth, I will never leave thee nor forsake thee," and that Mother then and there promised him the Bishoprick. He also related that when crossing the sea from England to America, he saw Mother Ann and himself in vision; he was standing by the side of Mother, with his arm bound fast to hers, with a golden chain which seemed to surround both of their arms; this he received as a sign, to him, that he should never be separated from Mother.

6. Father James was a man evidently and greatly noticed of God, in all his goings forth; and such notice as was often openly manifest, and very striking to all present. One Sabbath day, when Mother and the Elders were at Harvard, and the Believers all assembled together for worship, as they were all sitting in profound silence, Father James, being under a solemn weight of the power of God, extended both his hands upward and exclaimed, "Heavens! Heavens! Heavens!" Instantly the house was shaken, and the casements clattered, as though they had been shaken by a mighty earthquake.

7. When Mother lived at Ashfield, Father James went from thence to Harvard and Shirley. At Shirley he attended

the funeral of Joseph Jewett. On his way home, he stayed one night at Joseph Shattuck's, in Petersham; in the evening, as he was walking the floor, he lifted up his hands and exclaimed, "Peace! peace! peace! what peace I feel! The peace of the gospel is worth more than all the treasures of this world."

John Robinson.

8. Father James Whittaker was evidently called, of God, to be Mother Ann's successor, in the ministry. After attending her funeral, and speaking to the assembly under a great weight of grief and sorrow, he returned home, and the Believers being assembled, he thus addressed them, "My two friends and Elders are gone! I pray God to help me!" He then called upon all the Brethren and Sisters to help him keep the way of God; and urged the necessity of their being more faithful and watchful than they had been, to keep the way of God, since those who had the greatest gift for their protection, were gone. The tears flowed abundantly. He spoke of the great weight that fell upon him with respect to the protection of the Believers, and his concern and labor that the gospel might be kept and honored. So solemn and impressive were his words at this time, that they had great effect upon every sensitive and true Believer. It was plainly seen and felt that Mother's mantle had fallen upon him, and that God had anointed him to lead and protect His people. After he had done speaking, Elder Joseph Meacham, Elder Calvin Harlow, Elder John Hocknell, and others, came forward and acknowledged him as their Elder, and that the gift of God rested upon him for their protection.

9. Father James remained in great sorrow until the morning of the third day after Mother's decease. He then assembled the people, and being filled with the Holy Ghost, he spake as follows, "I feel like ten thousand mountains of righteousness! Now I remember the promise of God, by

Mother, that I should never be without an host of angels to guard me." *Hannah Goodrich, Senr.*

10. The first time Father James was at Hancock, after the lead of the people rested in him, he rejoiced, saying, "You are my interest; and should not a man rejoice when he comes to his interest?" Again, he said, "You are my interest; I have begotten you in the gospel, and I love you all." And again, "I could willingly lay down my life for my Brethren, if I were called to do it; for I feel that degree of love to them, that they feel near and dear to me like my own soul."

11. Father James often said, "I love my Brethren all as one. There is one Lord, and His name is one; and there is but one head." Soon after Mother's decease, he addressed the Believers at Watervliet, concerning their interest in the gospel, showing that the treasure of a true and faithful Believer, was in his Brethren and Sisters in Christ; and not in his earthly kindred; and spoke by the way of admonition to those who were bound to their fleshly relations, who lived after the course of this world, and chose to make them heirs to their temporal interest, rather than their Brethren and Sisters, who were faithful to serve God. He expressed his own feelings, saying "my only treasure is in them that believe; I have no relation but in the people of God. They who are faithful to serve God are my relations; they are my interest, and my treasure, and all I have is theirs. I am willing that all the interest I have in this world, should go to them that are faithful to serve God, here in America. There are those in America, who have entered into the sanctuary of strength, where Satan cannot cheat them out of their souls, and I thank God for it; yea I thank God for it."

Lydia Mathewson.

12. As Father James was at this time the only one now left, of those who came from England, who stood in the

Ministry, his burdens and labors were exceedingly great. Sometimes his sufferings were so great that he used to say he felt such a weight of the lost state of man, and such a sense of the deep defilement of the earth that he hardly dared to step his foot to the ground; and would sometimes desire all the Believers to quit their work and kneel down to pray for him.

13. Shortly after Mother Ann's decease, in an evening meeting at Watervliet, Father James spoke of the struggle that souls would have to find the new birth, and said, "When souls came to see that they must be born again, or never enter the kingdom of God, they will have done with every thing but the way of God; they will have done with all their own wills and ways, and will cry to God, knowing that if they are not delivered, they must die."

Hannah Cogswell.

14. At Hancock, he said, "Blessed are the sons of Zion who can look upon the daughters of men, and not lust after them; and blessed are the daughters of Zion who can look upon the sons of men, and not lust after them. We have an altar whereof no one shall partake, but those who rejoice in Christ Jesus, and have no confidence in the flesh; for our altar is God's altar, and the wicked shall not eat thereon nor therefrom." Again he said, "The drunkard shall not eat on our altar." *Hannah Goodrich, Senr.*

15. Again Father James said, "I am not ashamed to build up your faith; your faith is most holy; but I know you have infirmities, and I pray that the forbearance of God may be lengthened out to you, until you learn to do right; for you must have an exceeding righteousness; your righteousness must exceed the righteousness of the Scribes and Pharisees; therefore, treasure up, in your hearts, that which will keep you in the time of trouble." "Keep your faith, for the end of your faith will be the salvation of your souls; and when I

am gone, and you see the branches flourish, then know ye that the root is holy.— I have ventured my life and soul among you, and you have received the gospel, and are welcome to it." *Hannah Goodrich, Senr.*

16. Father James often abased himself and said, "I am more mean than any of you, my parents were mean, and poor; but, by the grace of God, I am what I am; and blessed be God, who hath chosen me to be a minister of the gospel." *Hannah Goodrich, Senr.*

17. One day, at Watervliet, Mother Lucy and a number of others, of respectable families being present, Father James spoke to them by way of exhortation. His words were very solemn and weighty, and the Believers all kneeled with him and he said, "I am a mean man! I am a very mean man! When I look around upon you all, I consider your parentages to be more honorable than my own; but I thank God that He has blessed me with the gospel of salvation."

Hannah Cogswell.

18. One Sabbath day, at Harvard,* while Father James was speaking to a large assemblage of people, with great solemnity and power of God, under the spirit of prophecy, he kneeled down, and all the Believers, and a number of the world, kneeled with him, and while on his knees he said, "I am but a poor worm of the dust, and a very little one too; I feel, many times, as though I could crumble into the dust before God." *Hannah Cogswell.*

19. Father James possessed great fear of God, and often manifested it in his public gifts and ministrations. One day, in public meeting, at Shirley, in passing across the meeting-house floor, he walked softly, with great care, and said, "I feel such fear of God that I fear to set my feet to the floor."

Susanna Barrett.

20. At another time he kneeled down and said, "The

* The latter part of February, 1782.

Lord has given us the power of repentance and forgiveness of sins." At another time he kneeled before he ate, and, with a loud voice, said, "I pray that God would make us thankful for the necessaries of life, but above all things, make us thankful for the gospel." After he had done eating, he kneeled again and said, "I pray that the patience of God may be lengthened out, till the redemption of man is finished."

Susanna Barrett.

21. Again Father James kneeled down in great sorrow, and prayed to God, that when he had done with time on earth, God would accept him in innocency. Again he said, "In our humiliation our judgment will be taken away."

Nathan Tiffany.

22. Father James being at Enfield, the next year after Mother Ann's decease, he came into the meeting-house on the Sabbath, and kneeled down, and all the Believers kneeled with him, and he said, "God has committed the gospel to my trust." The tears flowed abundantly down his cheeks. He proceeded, "I pray that God would lay nothing to my charge!— Christ is revealed; I feel his power, in sorrow and in love. God has blessed me with a broken heart and godly sorrow for sin." He arose from his knees, and there being a great number of unbelievers present, who seemed to make light of the work of God, he turned to them and said, "I desire that you would behave yourselves, or peaceably withdraw; for we have an order, and I will contend for it, at the price of my blood.— I say, I desire that you would behave yourselves, or peaceably withdraw." His words were spoken with such power of God that the most haughty countenances fell, and all gave the strictest attention. He then preached the gospel of self-denial and the cross, and the necessity of confessing and forsaking all sin. After speaking considerably lengthy on this subject, he closed his discourse with these words, "As you treat this gospel, so

God will treat you; if you slight it, God will slight you; if you regard it, God will regard you; for as the testimony of Noah condemned the old world, so shall this present testimony condemn the present generation." *Caleb Pease.*

23. Also at Enfield, in a public assembly, Father James lifted up his hands, and they shook by the mighty power of God; and he testified, saying, "This is the gospel! This is the gospel! And, if any man preach any other gospel let him be converted by the power of God, to see and know the truth." He also spoke to the Brethren and Sisters, saying, "I can tell you how you may know the way of God,— the way of God is right against a carnal nature; and a carnal nature is right against the way of God; and Christ has come to destroy a carnal nature." *Joseph Markham, Senr.*

24. Father James was greatly gifted in visions and prophecies, and often warned the people, under the gift of vision, and prophecy, not to reject the word of God and the testimony of the gospel through His witnesses. At one time, while at Enfield, he came into meeting under great power of God, and in great tribulation, wringing his hands and groaning in spirit, and said, "Thaddeus Billing, take care! Thaddeus Billing, I say take care! for I saw the bright glory of God pass by thee, and I would rather have seen it light on thee."* He also addressed the audience, and said, "I have ministered to you the words of eternal life, and washed my hands in innocence, and if there are but five souls among you who abide faithful, this testimony will overcome all nations; and God will destroy all nations from off the face of the earth if they do not repent and turn to Him."

25. There are many souls who would be thankful for this gospel if they could but have it, being sick of the flesh; but

* Thaddeus appeared much affected, at that time, but, soon after, began to grow obstinate, and became a reprobate, and a bold opposer of the gospel, and a bitter enemy to that faith which he had before zealously embraced, and strove to build up.

can see no way to escape it; many poor women, bound by the flesh, crying to God in their troubles; and God is not deaf to such cries. But, I thank God, that I never wronged any woman; and I thank God that I never had carnal knowledge of any woman." A certain woman in the assembly, on hearing these words, cried out, three times, with a loud voice, "James Whittaker is the son of God." Father James replied, "There is a certain woman in this assembly who says, James Whittaker is the son of God; and I do not choose to deny it, for, as many as are led by the spirit of God, they are the sons of God." *Hannah Wood.*

26. Many of the Believers being assembled at John Partington's in Watervliet, Father James took a Bible, and read concerning the judgments of God, spoken of by the prophet Zechariah, and in the Revelations of John, and being under deep impressions of mind, and great sorrow of heart, he said, "These judgments will certainly come upon all those who have not the seal of God in their foreheads. The seal of God is repentance." *Rebecca Slosson.*

Again, at Watervliet, Father James was in great sorrow, and he said, "I feel the judgments of God against sin, and when you feel the judgments of God against sin, you will leave it off." *Rebecca Slosson.*

27. At another time he was greatly exercised in soul and body, and he testified, saying, "The judgments of God are coming and they are nigh at hand." It was then about the middle of the day, and very clear; about two hours afterward there came a dreadful hail-storm that broke the windows, and beat down the grain in such a manner that the Brethren ploughed it in the next day, and planted the ground with Indian corn. The seed onions were headed, but, out of many bushels that were planted, but one head escaped this dreadful storm. Father James, and all who were present, kneeled down in prayer to God; after this he said, "Although

the fig tree shall not blossom, neither fruit be found on the vine; the labor of the olive shall fail, and the fields yield no meat; the flocks should be cut off in the fold, and there be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation." *Rebecca Slosson.*

28. There once came a man to Watervliet who had been a Believer, and who, through transgression, had lost his union; but still desired the mercy of God in His people. Father James assembled all the Brethren and Sisters into the meeting-house; this poor man came in with the rest and kneeled down before Father James, but seemed to have an unrelenting heart, and could not shed a tear. Father James looked on him with compassion, and said, "Repeat these words after me, *'O Lord, is thy mercy clean gone?'*" As the man repeated the words, the tears gushed from his eyes, his heart was broken, and Father James said, "I thank God that there is mercy yet in Zion." *Hannah Wood.*

29. At Shirley, Father James prophesied, saying, "There will be a famine, not of bread, nor a thirst for water; but, of the word of God; and you will be glad to pick up every scrap, and every crumb that ever fell from our mouths. People will yet see the time when they will be willing to crawl on their hands and knees, to the ends of the earth, to hear the word of the Lord." Again he said, "It is not James Whittaker's way, it is God's way; and all I want is an equal share with my Brethren." *David Crouch.*

30. Being at David Hammond's, in Petersham, after Mother's decease, and speaking in public, he said, "Treasure up the word of God; the time will come when you will need to gather up every word of God; and now is the time; gather up all the fragments; see that nothing is lost."

John Robinson.

Again Father James said to a woman, "Now is the time to turn about and repent; for the day is coming when souls

will cry out, 'Lord, any way to be saved,' and the time is near at hand." At another time he said, "The judgments of God will as certainly follow the preaching of this gospel, as the flood followed the preaching of Noah, and the same sins that brought the judgments of God upon Sodom and Gomorrah, will bring the same judgments upon the inhabitants of the earth; for the sins of Sodom are already in the earth." *Amos Rathbun.*

31. In a public assembly at Watervliet, not long after Mother's decease, Father James spoke as follows, "I feel a special gift of God; I see people in the visions of God, as numerous as the trees in the forest! I see that the gospel is to be preached to them! The rising generation, you who are now young, the days will come when you will be scattered over the earth, preaching the gospel; and you will have great gifts of God, to open the way of eternal life to a lost world."

32. At Enfield, speaking of his visions he said, "I saw a day when souls would wake up by the power of God, even ancient people, in great multitudes, shaking to their fingers' ends." He also said, "After my decease, there will be a great increase; but, it will come through an increase of union, and in no other way." *Mother Lucy Wright.*

33. Again, just before he departed this life Father James said, "I saw all the Believers travel, and then come to a stop, as up against a wall; and then they were brought into order; after which I saw the old men and women traveling, and bearing their own burdens." He also said, "The young people, who are faithful, will suck of every flower, and be full of the gifts of God." *Samuel Fitch.*

CHAPTER XLI.

THE SUBJECT CONTINUED.

Father James, in his person, was a man of rather more than middling stature; in form, very well proportioned; of more than ordinary strength, of his size, and very active. He had a fair complexion, black eyes, and very dark brown, straight hair; an open and placid countenance, grave, but pleasant; such as the beholders might both love, and fear. His voice was clear, and solid, but mild, and pleasant; his speech was such as inspired confidence, and commanded respect. It was not an uncommon expression among the world, on hearing him, to say, "I love to hear that James Whittaker speak."

2. In his disposition he was mild, gentle and forbearing, yet firm and undaunted, and inflexible in duty. So amiable was his deportment, and so winning his manners, that he often disarmed the most bitter opposers of their rage. He was greatly beloved by all who knew him, both Believers and the world; and none were his enemies but those whose opposition to the way of God, rendered every subject of it, an object of hatred. In reproving sin he was sharp and powerful, but wise, and careful not to hurt the soul. In laboring with lost souls, in admonishing the careless, instructing the ignorant, strengthening the weak, relieving the buffetted, and binding up the broken hearted, his gift of wisdom and understanding was very remarkable; he knew how to come to lost souls in every situation, and to administer meat in due season. He possessed great meekness, humility and simplicity of soul, was remarkably tender hearted, kind and charitable, and abounded in heavenly love. When he wept, it seemed as though every feeling heart must weep with him; and when he rejoiced, that every soul who was alive in the gospel, must rejoice with him.

3. Eliphalet Slosson said, "Father James was a man of sorrows, and acquainted with grief. I have often heard him with tears rolling from his eyes, express his love, and thankfulness for the way of God, in the following manner: 'O, how precious is the way of God to my thirsty soul! — I feel the love of God continually flowing into my soul, like rivers of living water; — it is sweeter in my mouth than honey in the honey-comb; — I know that God owns me as His son, and yet I will pray to Him; I know how to pray; and I know how to be thankful for the gospel; even my breath is continual prayer to God.'"

4. As he was brought up in the gospel from his childhood, he possessed a remarkable degree of purity. It seemed as though every feeling of his soul continually breathed purity; hence his spirit was in continual opposition to the ties of a carnal nature, and all natural relation. He often said, "I hate these things as I hate the smoke of the bottomless pit; and in lieu thereof I behold, in open vision, the angelic host, and join, in the melodious songs of the New Jerusalem."

5. So completely did he overcome a carnal nature, that before he left this world, he said, "I have no more lust than an infant; nay, not so much: I have no more than a child unborn." And for some years before his death, he never once felt an operation of that nature, neither asleep nor awake. He used to say, "There is no need of any person trying the flesh, in order to know what it is. If you are faithful in the way of God, you will know by the light of the gospel, what the flesh is, without experiencing it; for light comprehends darkness."

6. He often said, "The gospel is without fault, it is straight as straightness; it is pure as the heavens; and if you obey it not, you will lose your souls.' In solemn warnings to the people, and for their encouragement, he would say, "Wherever you are; whatever may betide you; how dark

soever things may appear; how unjustly soever you may suffer, keep your faith; for the time will come, when all wrongs will be righted." And again, "What I say to-day, there you shall find me to-morrow; for I would not be the means of marring one soul for all earthly things."

Abijah Wooster.

7. In warning Believers against falsehood and deception, Father James said, "You ought to be watchful over your words at all times, and be careful to know that you speak the truth; not tell things that you do not know to be true in such a manner as to deceive others; but you ought to represent things as they are; and not deceive one another; it is lying; it is wicked." He often spoke in this manner during his ministry, earnestly pressing it upon the people, as a matter of great importance. He also said, "The way to labor for the gospel, is to keep your mind upon the things of God. You ought to let your minds be exercised in laboring upon the things that belong to your peace, and not on the things of the world; for if you give your minds to labor upon the things of the world, they will become corrupted."

Lydia Mathewson.

8. Father James often had solemn gifts of warning the Believers not to suffer their souls to get overshadowed and darkened with those things that had a tendency to shut the gift of God out of the soul. At Hancock he spoke in a solemn manner, to the Brethren, saying, "I warn you Brethren, not to be overcome with the cares of this world, lest your souls lose the power of God, and you become lean and barren." *Luther Cogswell.*

9. He would often say to the Believers, "Be what you seem to be; and seem to be what you really are; don't carry two faces." And again, "You have received faith, and your faith will be tried; faith untried is uncertain."

Henry Goddin.

10. In reproving the Believers for their wrongs, Father James often used to say, "If you do not love to hear of these things, then leave them off; put away the cause and the effect will cease." And again, "Ye who have believed in God, be careful to maintain good works." And again, "I'll know no man by his speech, but by the fruits he brings forth." *John Warner.*

11. Having been at Harvard, after Mother's decease, and being about to take his leave of the place, and the Brethren, he spoke to them in great sorrow, and after a pause of solemn silence he said, "Surely God is in this place, pull off your shoes; for the place where ye stand is holy."* *Eunice Wythe.*

12. At Enfield he said to some of the Believers, "You need not be afraid of losing your lots, unless you lose them by transgression. Every one of you must labor in your own lots, lest, by seeking to get another's lot, you lose your own." *Mary Tiffany.*

13. In the time of Shay's insurrection in Massachusetts, some of the Believers in that state, in expressing their sentiments, manifested some party feelings concerning that event; when it came to Father James' knowledge, he rebuked that spirit, saying, "Those who give way to a party spirit, and are influenced by the divisions and contentions of the world, so as to feel for one political party more than another, have no part with me." Again he said, "The spirit of party is the spirit of the world, and whoever indulges it, and unites with one evil spirit against another, is off from Christian ground." *Jethro Turner.*

14. Being in conversation at David Dwinnel's, in Sutton, with some men of the world, they pleaded very strongly for the great command as they called it, to "increase and multiply." Father James said, "When you feel to gratify that

* The Church was subsequently there established.

sordid propensity with your wives, I can tell you what is best for you to do. First, kneel down, and pray to God to know His mind and will, respecting what you are about to do; and, I'll warrant you will feel a relaxation of that nature, before you find an answer of God." *John Warner.*

15. In addressing an assembly of Believers at Nathan Farrington's in New Lebanon, Father James said, "Sanctify the Lord God in your hearts; God will remember you in mercy; but if ye neglect to sanctify God in your hearts, God will neglect to remember you in mercy, and will remember you in judgment. I hate and abhor your neglect of the gospel, as I prize the salvation of your souls."

Hannah Cogswell.

16. Near the same time he addressed an assembly at John Spier's, and said, "I love those who believe; if I have any interest on earth, it is in those who believe the gospel. Since I came to America, I have seen the time that I would have been willing to creep many miles, on my hands and knees, to see the face of one who believed the gospel, but I could not." He also said, "When ye see the branches flourish, and bring forth fruit, then remember that the root is holy."

Hannah Cogswell.

17. At a certain time, in speaking to the Believers, Father James said, "If any of you commit sin, or break any of the orders of God, you must confess it before you sleep." Again he said, "The time will come when disobedience to a single order of God, will shut the soul out of the kingdom of heaven." *Mother Lucy Wright.*

18. The first time that the Believers assembled in the new meeting-house, at New Lebanon,* Father James thus addressed the assembly, "When you go in and out, at these doors, remember to go in and out in the fear of God. Remember that this house was built to repent and serve God

* Sabbath, January 29, 1786.

in; that God has placed the foundation in Zion for all souls to gather to, that ever find salvation." "If you will hearken unto the voice of the Lord, your God, and do whatsoever He commandeth you, ye shall be protected; the blessing of God shall rest upon you; ye shall be blessed in your goings out and in your comings in; in your basket and in your store. And they shall come from the east and from the west, from the north and from the south, from all nations, and hear the gospel in this house. But if ye disobey the voice of the Lord, your God, you, above all people upon the face of the earth, shall be under the judgment of God."

John Bruce.

19. In addressing the assembly again in the afternoon, he kneeled down, and all the people with him, and on his knees he said, "I desire that you would all return thanks to God, that the purpose intended, in the building of this house, is so far accomplished." After this he uttered the following benedictions, and all the Believers repeated them after him.

20. "Blessed are all those who come to the tree of life and have a right therein. Blessed are all those who hate the garment spotted by the flesh. Blessed are all those who are not defiled by women. Blessed are all those young virgins who were never defiled by men." On uttering this last sentence, the young Sisters instantly, and with one voice, shouted their approbation. *Salome McClure.*

21. Shortly after this, in addressing the assembly in this meeting-house, he said, "You must have an exceeding righteousness, for verily I say unto you, except your righteousness exceed the righteousness of all other men, even of all those who believe, you shall, of all people, be the most put to shame; for the fame of this place has gone to the ends of the land, if not to other nations." *Hannah Cogswell.*

22. Again he said, "There are many pious men in this world who live up to the best light they know, who have never

heard the sound of this gospel; but, except your righteousness exceed theirs, ye shall in no wise enter into the kingdom." And again, "Those who are called by the gospel when they are children, and are faithful and obedient, and keep out of sin, will be the flower of heaven and the glory of Paradise." *Mary Spencer.*

23. At another time, in addressing a public assembly in this meeting-house, he said, "God has blessed this land with the gospel, and, as certain as the gospel has been preached to this land, so certain the judgments of God will follow the gospel. The mercy of God has been to this land, and the mercy of God has been welcome; so the judgments of God shall be as welcome. Come, welcome mercy! Come, welcome judgments!"

24. About the middle of January, 1787, Father James called upon the Believers to assemble, on the morning of a week day, at the meeting-house in New Lebanon. They accordingly assembled, and he came into the meeting-house with a very weighty gift, and with tears flowing from his eyes, he said, "I am going to leave you; I feel that my work is done here, and I do not know that I shall ever see you again in this world, but I leave them with you, who are able to teach you the way of God. I desire that you would treasure up the gospel, and make it your only interest. You are all the interest I have in this world; I have no other interest. He then kneeled down and wept exceedingly, and all the Believers kneeled and wept with him. After rising from his knees, he warned the people, in a very solemn manner, to be faithful, and keep the way of God, when he was gone, and said, "We have given you the gospel; see to it that you make a good use of it."

25. He then addressed the Elders, and laborers among the people, and gave them a very solemn charge to be faithful, and watch over the people for their protection, and said,

"Do by the Brethren and Sisters as I have done by you." He also warned them, in a special manner, concerning the youth and children, and said, "You must take care, and protect the rising generation, for if they are protected, the time will come, when they will be the flower of the people of God." *Ebenezer Bishop and John Bruce.*

26. The same evening, he came into meeting again, and warned the Believers in the most solemn manner, to keep the way of God; and said "Do be faithful. Those of you who abide faithful, will be like a bud in the bloom; but those who do not abide will be like a falling leaf; and you will remember these words when you cannot see me." The next morning, he took his leave of the Believers at New Lebanon, and set off for Enfield, from whence he never returned.

Mary Spencer.

27. He tarried a short time at Enfield, and then made a visit among the Believers in Harvard and Shirley, Woburn, &c., and returned to Enfield, Conn., sometime in March, where he remained till his decease. Here he was continually visited by the Believers from other places. His ministry was short, but very laborious and active. He visited all the different places in the land where the gospel had been received, and some of them several times. His labors were continually employed in strengthening the weak, comforting the afflicted, and purging out sin. It was the peculiar gift of his ministry to wean the affections of the Believers, from natural and earthly things, and ties, and prepare them for a spiritual relation in Church Order which he foretold was at hand, and often spoke of it.

28. His instructions to the Elders who afterward succeeded him, relative to gathering, building, and establishing the Church in gospel order, might, with great propriety, be likened to the instructions of David to Solomon, concerning the building of the temple, which was an eminent type of

this work. Many were the instructions, exhortations and solemn warnings which he delivered, in the last days of his ministry. When he came near to the close of life, he said, "I have given you my life; all I have, I have given unto you; if I ever had any thing, you possess it — it is yours; and now, see that you make a good use of it."

29. About two weeks before his decease, he said, "My body is under great sufferings; but I feel my soul at peace with God and man. I have given you the gospel; now see to it, what kind of use you make of it. If you keep the gospel, the gospel will keep you. I have given my life for the people; and after I am gone, there will be a great increase."

Eunice Wilds.

30. A little before Father James' decease, a number of the Brethren and Sisters went from New Lebanon to Enfield, to see him; and being about to return home, they went to his room, to take their leave of him. On entering the room, they all kneeled down, and he addressed them as follows, "I feel thankful to see you all, and that you have come to see me in my sickness, once more, before I leave this world. I feel weak in body, but comfortable in my spirit; and whether I live or die, the gospel will increase. I have had a great desire to come and see you all, but I have not been able; but my heart has been with you; and now your hearts must be with me, to labor for the power of God, for one union; and if ever God raises me up, I will come and see you."

31. "I desire you would give my love to the people where you go, and tell them that I am alive; and that I never expect to die; for the sting of death is taken from me, and all fear and terror; yet I expect to put off this earthly tabernacle." When they came away, Mother Lucy Wright, who was there, embraced the Sisters, and wept with them in thankfulness for their privilege. *Hannah Cogswell.*

32. When he was on his dying bed, he said, "My suffer-

ings are exceedingly great; but that peace and consolation which I feel in my soul, overbalances them all. That peace and comfort which I feel in the gospel, I would not exchange for a thousand such worlds as this." He then exhorted all to hold on, and hold out to the end, and said, "If you hold out to the end, you will feel that peace which I now feel."

Nathan Willard.

33. Thus he continued to exhort, encourage and strengthen all around him, till he expired, on the 20th of July, 1787. His funeral was attended on the following day; and the season was very affecting to all the Believers, who viewed him as their Elder and Father, and the last of those faithful ministers of Christ who had brought the gospel to this land, and had been called to stand in the Ministry.

34. Elder Joseph Meacham, and Elder Calvin Harlow, addressed the assembly on the occasion. They spoke in a very solemn and affecting manner of his faithfulness, and testified that he had been a faithful minister of Christ, in the important charge which God had committed to him, over the people, in teaching and instructing them in the way of God, in bearing their infirmities, and suffering for the increase of the gospel.

35. They spoke with great strength and power of God, concerning the future increase of the gospel; and with great boldness and confidence assured the people that the gospel would be kept; that the work of God would increase, and God's people would be protected.

36. Many of the world attended, whose spirits felt so exceedingly oppressive * to Elder Joseph, that, while at the

* The nature of that oppressive spirit which Elder Joseph felt from the world, at the funeral, may be understood from the following circumstance: A few days after Elder James' decease, one of the leading characters of the town, expressed himself as follows: "Now James Whittaker is gone, the Shakers would return to their former way again, and become good members of society, if it were not for Joseph and David Meacham; but they are so willful, that they will keep up the delusion, and keep the people together."

grave he was taken under operations of the power of God in such a manner that he shook and trembled, all over, from head to foot; and he spoke with such power, that it appeared marvelous, even to the Believers who were present. He declared that the work of God would increase, and that the power of God would yet overcome all things.

CHAPTER XLII.

OF THE JUDGMENTS OF GOD.

That there is a secret judgment for the wicked, is beyond all dispute; and it is also unquestionable, that both the righteous and the wicked, will meet their ultimate reward in the world of spirits. But mankind are so natural in their understandings, that they cannot understand spiritual things, without a manifestation that comes to their natural senses, therefore, God often dispenses a foretaste of the rewards of the eternal world, by blessings upon the righteous, and judgments upon the wicked, in this life.

2. In all ages of the world, wherever there has been a new dispensation of God's grace to man, or any extraordinary display of His power and work among mankind, those who have distinguished themselves by their faith and obedience, have been distinguished by blessings; and those who have manifested a distinguished opposition, have also been distinguished by judgments, as a warning to others. Hence these evidences serve to show where the work of God is, and who are His chosen witnesses; so that mankind may be left without excuse.

3. It therefore appears proper to record some of those judgments of God which evidently fell upon the most active

opposers and persecutors of Mother and the Elders; and also some extraordinary fulfilments of the prophecies of Mother and the Elders concerning the judgments of God upon reprobates and persecutors.

4. There has, evidently, been a general blast upon those who have persecuted the work of God in Mother and the Elders; also upon those who have turned their backs against the way of God, after once embracing it; they have not prospered, like the rest of mankind; and though some have appeared to flourish for a little season, yet, it appeared as though it was only to make their judgment more extraordinary; and, therefore, the more evident to others.

5. It has most generally happened, that reprobates, and persecutors have either been fugitives, and vagabonds upon the earth, or have died some extraordinary or untimely death. They have not died the common death of man, nor been visited with the incidents common to other men. Out of the many extraordinary instances of this nature we record the following.

6. Thomas Law, who was so maliciously abusive in the mob at New Lebanon, afterward lived as a vagabond upon the earth, destitute of property, and universally despised, by all who knew him; his very name became a proverb of reproach and detestation; and after living a miserable life, he died without any warning of his approaching end. He was apparently well, at night, but before morning he was a corpse.

7. Selah Abbot, Junr., one of the principal actors in the same mob, ever afterward appeared under judgment, and died, not long afterward, in an awful manner, with his eyes wide open, nor was it in the power of his friends to close them; this appeared very striking to beholders.

8. Selah Abbot, Senr., was also very active in the same mob, and struck Eliab Harlow, several times on his throat,

and tore him from Mother's horse, while he was attempting to lead the carriage from George Darrow's; but, ever after, he appeared to be under judgment, and, at last, died suddenly, and very unexpectedly to his family.

9. Ephraim Bowman, who was also of the same mob, was then a likely young man, held the office of a constable, and bade fair to be respectable in the world, but he never prospered in his undertakings, and came to nothing, and was almost ever after, a vagabond upon the earth; a drunken, and despised wretch. At length, after about thirty years of judgment, he died in a most deplorable state; not even a friend to close his eyes, or lay him out; until his neighbors, of humanity, came and buried him.

10. Eleazer Grant, Esqr., who made such a conspicuous appearance in that persecuting mob, appeared, ever after, to be under a blast. He was, at that time, considered a man of property and respectability, and by no means deficient in talents; yet, his property wasted away until he was worth little, or nothing; he gradually lost his reputation, and ruined his health, by strong drink, evidently with a view to drown his horror of conscience. At length he was taken with a strange disorder; first his fingers, then, his hands and arms began to perish. He confessed, to some of the Brethren, that he did not know but Mother's words were coming to pass upon him, and that he was getting into the "cockleshell." He said he was obliged to be a Shaker, for he was taken, every day, with an irresistible shaking, in the manner the Believers used to shake, which would continue an hour or two; that his head would shake with such violence as to cause him to make a noise with his mouth, and he could not help it.

11. He also said that he was obliged to leave off sexual indulgences; for it seemed as though it would take his life. Thus he became a Shaker in judgment. At length he died, under great horror of mind; and so evident was his judg-

ment, that it was acknowledged by his Brethren of the Presbyterian Church, of which he was a member, and who were also opposed to the testimony of the gospel.

12. Phineas Farnsworth, who headed the mobs in Harvard, was a man in affluent circumstances; but, soon after, he dwindled away his interest, until he was forced to sell his inheritance to pay his debts. After which he removed to Shirley, and hired a little old house, in which he lived, with his family, till he came to beggary; and going to his own people to beg, he found no relief; and was finally obliged to go to the people whom he had persecuted, and found them more charitable and benevolent than his own people.

13. Jonathan Houghton — one of the leaders of the mob in Harvard, afterward found himself under judgment, and coming to poverty, he began to confess his wrongs to all the Believers he could see. He came to the Deacon's office, and desired to see Abijah Worster, and others, to whom he confessed that he had been actuated by nothing but the spirit of the devil, and desired to know if they could forgive him. They consented to forgive him, on their part, for the injury done to them.

14. Asa Houghton — another active persecutor in Harvard, soon fell under judgment; he and his wife fell into contention, and quarreled to such a degree that his son was obliged to interpose, to keep them from killing each other.

15. Elisha Fullam — another bitter persecutor, who forged the most abominable falsehoods against Mother and the Elders, afterward fell under judgment, and dropped down dead, suddenly, in his own house.

16. Before Mother and the Elders left Harvard, Jacob Whitney, clerk of the town, exacted military fines of Father William Lee, and James Whittaker, although they had never before been called upon for any such purpose, while in the place. Father James, however, sent Samuel Cooper with

the money, and bade him tell Whitney, and his associate—the captain of the company, that it would be to them a worm that would eat out their inheritance. This prophecy came fully to pass.

17. After Mother and the Elders were driven from Enfield, by a mob, they went to Lovejoy's ferry, and crossed into Suffield, where a rabble gathered around them headed by one Ebenezer Burbanks. This man hooted and sung, to mock Father William's manner of singing. But, the judgment of God followed him, for, though he was, at that time, a man of considerable property, yet, in four or five years afterward, he was reduced to complete beggary, and wandered, as a vagabond, begging for his living.

18. Of those who persecuted Mother and the Elders, in Petersham, we will remark that Samuel Peckham, Captain of militia, to whose house Mother was carried, run out his interest, was reduced to poverty, and obliged to leave the town. His brother, Robert Peckham, then a Sheriff, also run out his interest, and left the town.

19. Doctor ——— Bridge, undertook to build a large house, and having got the frame up, there came a violent whirlwind and rent it from the foundation, and broke and scattered the timber in such a manner, that scarcely two sticks of it were left joined together; and no attempt was ever made to raise it again. The doctor, soon after, became a drunkard, and died in poverty. He had been a bold persecutor.

20. Jonathan Hunter had his house consumed by fire, and came to poverty. Thomas Carter also came to poverty. Several of the Winslows, who were as flourishing people in their temporal circumstances as any in the town, all run out, and came to nothing. David Sanders, a man of as great property as any in the town, came to nothing. All these men had been active persecutors.

21. Aaron Fisk was killed by the falling of a tree. Jonathan Grout came to nothing, and many others; so that, as we are informed, none in Petersham street, except a few, who did not persecute, were able to keep their inheritance, but all came to poverty. There appeared, indeed, to be a blast, and a curse upon the town, for a number of years, some hanging and drowning themselves; others, in various ways, suffering great misfortunes, so that the whole town seemed to be in continual perplexity and vexation; and, it has never appeared to be in a flourishing condition, since.